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JULY-AUG.

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THE LUTHER LEAGUE OF AMERICA

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These Testaments are printed in large, clear type, have the Luther League emblem stamped on the cover and contain other interesting features.



THE UNITED LUTHERAN PUBLICATION HOUSE

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NEW HOPE FOR HIM

He had long waited for this day. As a citizen he had dutifully rendered his soldierly service. But from the very beginning he had eagerly looked forward to the end of hostilities and his return home, for he was at heart a home-loving, peace-desiring civilian.

Following his months of training at home, there were additional months of training overseas, and then the period of combat. They were months filled with increasing tension, as mission after mission completed, they managed to make it back to their base each time. Nevertheless neither their plane nor all of their crew members wholly escaped the scars of battle in the skies.

Then came the day when the number of their missions complete, they were to be sent home for rest and re-assignment. That was a glad day for him. This flight meant "home."

The long ocean flight behind him and the details of checking out for furlough finished, he entrained for the last lap home. He soon went to sleep from fatigue and the monotony of unaccustomed slow ground travel. But as his train came nearer and nearer his home station he became more aware of the conductor's calling the stations. It was for the welcome sound of "New Hope" that his ears seemed to reach out. At length it came.

Then came the affectionate greeting from relatives and friends who had come to the train to meet him. That happy experience over, he paused long enough in his journey home to pose for a photograph by the photographer from the local newspaper. This was an event in which the whole town would be interested—the home-coming of one of its sons from the wars.

Such scenes are becoming more frequent today as increasing numbers of men are released from the army. Now comes our chance to assist them in making the necessary adjustment to civilian life. We want to help each of them in the range of our acquaintance find **new hope** in his situation. We of the Church need to be on the alert to note ways in which we can help each of them take his normal place in the life and work of the Church. Where leadership was held before, that will mean resuming as much of it as is practicable very soon; where leadership had not yet developed, it will mean encouraging them to avail themselves of the Church's leadership training facilities.



St. Peter's Chapel, Somewhere in the South Pacific

FOR some time now I have been stationed at one of the forward bases in the Pacific Ocean Area. It is one of the few U. S. bases now located on formerly owned or mandated enemy territory. The island has been secured less than a year now. My experiences related herein describe attendance at church at this forward base. At the beginning let me state that one encouraging observation about men in the Service is that they respect the religion of other men. This is true overseas and it augurs well for the Christian Church.

Chapels and Services at Home

There is a distinct difference between the chapels in the continental United States and those overseas, especially at forward bases. While it is true that there is uniformity in the structure of the chapels in the States, yet one finds varying degrees of interior beauty. Just how some chapels have secured more elaborate interior decorations is unknown to me. Perhaps it is the length of time that an army base has been in operation. I attended services in chapels at Amarillo, Texas; Sioux Falls, South Dakota; Las Vegas, Nevada; Lincoln, Nebraska; and Pratt, Kansas. The exterior structure was identical in all chapels. The most beautiful interior of these chapels was the one at Las Vegas, Nevada.

The type of services conducted usually were similar to those of the denomination of which the chaplain was a clergyman. This isn't unusual. Sometimes it was Baptist; sometimes Methodist; sometimes Presbyterian and sometimes Lutheran. It isn't difficult to understand why this is the case. The chaplain naturally was more at home using as much of his own service (still keeping it a general Protest-

ant service) than had he tried to use the service of another denomination.

Conditions Abroad

The condition which exists in the States regarding structure of chapels is not duplicated overseas. The possible exception being in the Hawaiian Islands. The type of service conducted abroad does not vary from those at home except in unimportant details. (The conditions of which I am writing are found in any Army Air Forces base. They may or may not apply to other branches of the Service.) It is to be expected that conditions overseas could not be similar to those at home because of the temporary nature of bases and the problem and priority of supply. It is not to be supposed either that this is a criticism of the importance placed on spiritual matters by the commanders of overseas bases. For the most part every consideration possible is given the chaplain and his work.

Our first chapel here on this island was a squad tent. At times other than when the religious services were being held, this tent was used as a Post Exchange. This was a temporary arrangement and we realized it. Two weeks after we arrived here a Communion Service was held. This was the first Sunday in October—World Communion Day. A squad tent is about the size of the tents used by traveling carnivals in the States. It is large enough for about 40-50 men and the first services were not attended by more than this number. We used this tent for a few weeks. There were no pews, in fact, nothing to sit on but planks laid on the ground. One gets accustomed to inconvenience over here and so we didn't mind this one.

GOING TO CHURCH

CORPORAL HOWARD L. LOGAN

It was an inspiration to participate in the World Communion Service far out in the Pacific. We had attended a communion service on a transport in mid-Pacific. There were no kneeling rails and we received the sacrament standing before the altar which was constructed from half of a ping pong table, a cross and vases placed thereon. You expect improvisation over here and there is plenty of it. You also become accustomed to having only men in the congregation when we usually think of women forming the larger part. This isn't true in the Service.

Our second chapel was erected on a new site and consisted of about three squad tents fastened together. This, too, was to be a temporary chapel as there were plans for a permanent one later on. We were to have trouble with this chapel. At least three times either the wind or the rain or a combination of both brought the chapel to the ground. Even when the chapel stood the attendant was still subject to a drenching should you be sitting in the right place at the wrong time. Through it all the chaplain and those who attended were cheerful. The attendance at this chapel wasn't encouraging until our combat crews began flying missions and our ground men were being visited by the enemy. The attendances increased 300-400%. Men by nature are religious but many times it takes



Open Air Altar, Australia

AT A FORWARD BASE

Vice-President, The Luther League of America

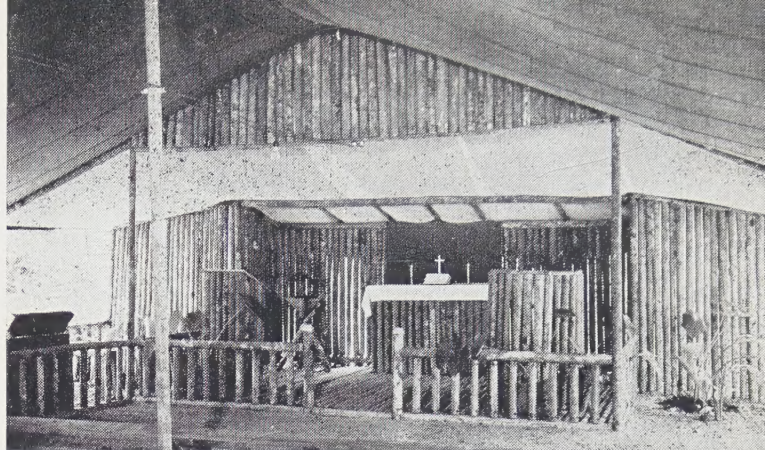
close calls with death to bring out the spiritual in them. In the States one noticed the absence of officers at the service chapels. Out here one is impressed by the attendances of officers at the chapel services. There is no real reason why officers should attend any more than enlisted men but they are leaders and as such could encourage enlisted men to attend if they would.

Materials Used

The music in the chapel is supplied by a small field organ. Later we are to have a piano. The chaplain's assistant plays the organ. Occasionally one of the men sings a solo. There is no choir as yet but we hope there will be one when we have the permanent chapel. The hymn books are those supplied by the National Lutheran Council and printed by our own (ULCA) publication house. Some of the tunes are not familiar to those who are members of another denomination as their hymns would not be familiar to us. Another hymnal supplied by the Army

and Navy Chaplains Commission is used. These books also carry forms of worship for our Roman friends. The singing is glorious when we hit upon a tune that is a favorite of all.

The seats in this larger tent chapel are made from the metal bomb fin guards. These frames guard the fins of bombs from damage. They are hard and about 15 inches high. They are an improvement over the planks on the ground. The other type seat is a sand bag, same as those used to build up a wall around fox-holes and trenches. They are a bit softer than the bomb guard but not as high off the ground. Soft seats just don't exist over here



Interior, SeaBee-built Chapel, Bougainville

and you do not expect them. Pews at best are not too comfortable.

Our Third Chapel

Next we move into the Service Club tent for our services. This is the largest tent of all and might be compared to one of the smaller tents used by the large circuses at home. It measures about 110 feet by 30 feet wide. This tent is used for recreation: reading, writing, ping pong, orchestral rehearsal, etc. (Both Protestant and Catholic services were held in these chapels.) Here we use the same pulpit and altar as used in the No. 2 chapel. The altar holding the cross and vases is constructed of wood and is not at all elaborate. It is painted green. The pulpit is unpainted and constructed of wooden ration crates. As I sit in the chapel it is easy to see on one of the sides of the pulpit the name of a nationally famous meat packer. The seats here are the same as used in the previous chapels with benches added from the Service Club equipment.

Services Held in the Chapels

There are two communion services for Lutheran men conducted each month. We can attend the general Protestant communion service usually held the first Sunday each month or the Lutheran communion service held the last Sunday afternoon of each month. For the Lutheran communion we use most of our own liturgy but read the responses rather than sing them. The individual wafer and cup are used. The cups are a small Lily type cup served from a wooden tray. The sacrament is administered before the altar, sometimes kneeling, sometimes standing, depending on the facilities available. Besides the regular worship at 10 A. M., Sunday, there is a 5:30 P. M. service on Sundays and Wednesdays. There is provision made for men belonging to the Church of Latter Day Saints and the Episcopalian Church to attend their own services. Catholic mass is held Thursday and Saturday nights and Sunday morning.

(Continued on Page 4)

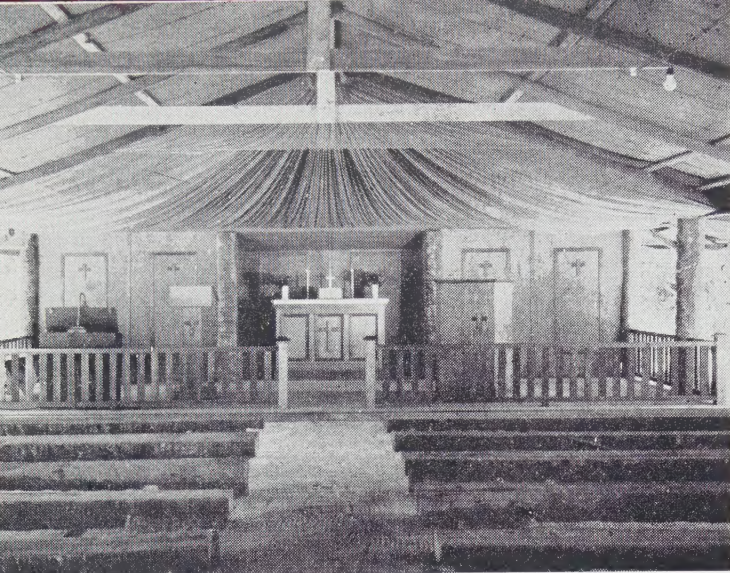


Close-up of early Tent Chapel

*Tent Chapels
Like These in
New Guinea
Are Similar
to Those
Mentioned in
This Article*



Chaplain's Tent and Tent Chapel



Main Chapel, Admiralty Is'ands



Thatched Chapel, Somewhere in the South Pacific

Converted Warehouse Chapel at a Marine Base in the Pacific

Photo shows Chaplain Louis H. Valbracht conducting a Song Service



GOING TO CHURCH AT A FORWARD BASE

(Continued from Page 3)

Our Chaplain

Our chaplain is a Lutheran (ULCA), a member of the Nebraska Synod. He is Chaplain (Capt.) Ernest N. Haugse. Chaplain Haugse has been in the Service since May 1943. He is married and has two children. Chaplain Haugse was pastor of First Lutheran Church, South Sioux City, Nebraska, before entering the Service. He also served congregations in Auburn, Nebraska, and the Wolback-Erickson parish also in Nebraska. Chaplain Haugse graduated from Midland College in 1932 and Western Seminary in 1935. His assistant is Cpl. Kent Spaulding, a member of the Norwegian Lutheran Church. Cpl. Spaulding was preparing for the Lutheran ministry at St. Olaf's College when he was drafted. Formerly from Minnesota, he now claims Port Townsend, Washington, as his home. It is helpful to have these two men leading the spiritual life of our group to one who is a Lutheran himself.

A new permanent chapel is now being constructed and it is hoped that with the chapel the services can be improved and more activities can be held there. One doesn't think of the Church as something that is temporary. We have come to expect a permanency about the Church such as we find in no other institution. While we all realize that everything here is of a temporary nature it is not beyond the realm of imagination that here, be it God's will, the Christian Church may be permanent.

...The { Bible Is the Basis For Liberty and Equality

The Bible and America

IN Colonial America the Bible was **used!** Daily Bible reading and family devotions gave these pioneers the strength, courage and vision to build this new land and the ideals of liberty for which it stands. The New England Primer, which was based on the Bible and used in all the schools, was the book out of which everyone learned to read for nearly a century. All intelligent persons had instilled in them the great scriptural truth concerning the sacredness of the individual in the sight of God. Imbued in the minds of those who framed our Constitution was the idea that no one had the right to become a dictator, because freedom was one of the "inalienable rights" given man by his Creator.

If you, the youth of today, are concerned about the future of our land, you can do nothing more helpful than to study, and lead others to read, His Word—the Bible, for it is the foundation of true democracy.



A.B.S. Photo

WEEKLY BIBLE THOUGHTS

Arranged by MRS. TED H. CLARK, PTL Chairman, L. L. of A.

Sunday, July 1st

"All I know of good, truth, honesty, and idealism, I have learned from the Bible . . . I feel at home in the pages of the Bible, for that Book speaks my language."—Henry Ford.

What a testimony! A PTL member will be able to make such a testimony as he, year by year, keeps his pledge.

Sunday, July 8th

"In all my perplexities and distresses, the Bible has never failed to give me light and strength."—Robert E. Lee.

All human beings need light and strength. How fortunate is one who is familiar with his Bible, for he can find his needs satisfied therein. Dare we fail to promote the PTL ideals?

Sunday, July 15th

"Either this Book (the Bible) will keep you from sin or sin will keep you from this Book."—J. R. Mott.

How is it with you? Won't you decide now to read His Word daily, to carry it with you and give His message to others? Be a PTL member.

Sunday, July 22nd

"I think His (Jesus) system of morals, and His religion, as He left them to us, the best the world ever saw or is likely to see."—Ben Franklin.

What thinkest thou of Christ? Do you not love Him enough to search His Holy Word? A sincere PTL member does.

Sunday, July 29th

"It is impossible to enslave, mentally or socially, a Bible-reading people. The principles of the Bible are the groundwork of human freedom."

—Horace Greenly

The world needs to know the principles of the Bible. A PTL member spreads the light of His Word and truth and helps guarantee his own and others' freedom.

Sunday, August 5th

Read Isaiah 40:8.

What a promise! How wonderful to be confident that the Word shall stand

forever. Surely we want the Word instilled in our heart and that of other's. That is a PTL member's responsibility.

Sunday, August 12th

Read Matthew 4:4.

These words of Jesus should help us decide to become PTL members. Certainly we and others need "the Bread of Life" daily.

Sunday, August 19th

Read II Timothy 3:15-17.

Need we add more? A loyal PTL member has a great opportunity, does he not? Let's keep the faith.

Sunday, August 26th

Read John 15:7.

Another great promise of Jesus. His words abide in you and you abide in Him if you are a sincere PTL member. Too, you will win others to daily Bible reading.

Enlist Now For Kingdom Advance

Secure Your Future **WANTED**

WORKERS FOR GOD'S KINGDOM

QUALIFICATIONS

A sincere desire to serve God
Willing hands and heart
No previous experience required

ADVANTAGES

Highest compensation
Unlimited advancement
Postwar future
Full-time or part-time to suit applicant

OPENINGS FOR FULL-TIME WORKERS

In the ministry
In the diaconate
In the mission field

OPENINGS FOR PART-TIME WORKERS

Sunday School teachers and officers
Choir members
Ushers
Office helpers
Members and officers of church organizations

(Signed) Your Life Service Secretary,
General Manager



Have You Chosen Yet?

By VIRGINIA WIRT, Chairman, Life Service Committee, L. L. of A.

HOW many times has this thought come to you, "What can I do with my life to make it worthwhile?" And that makes us wonder about many things—our jobs, our families, war, peace, God, the Church. The answer to your question can well be found in Matthew 9, verses 37 and 38, in the command Jesus gave to His disciples when He said, "The harvest truly is plenteous but the laborers are few; Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." And again in Matthew 28, verses 19 and 20, "Go ye therefore and teach all nations, baptizing them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Someone has said, "Any task that will do good for someone is worth your best. It is not commonplace." And so it is, with any task we do in the name of our Saviour and for His Church. It is not commonplace. Never that! The greatest thing we can do today, tomorrow or always is to serve God. There is no limit in the fields of service. No special talent is required, only your consent and desire to give of your time.

Life Service is concerned with every life. A modern poet has said,

"I have work to do or I would not be,

I am here to further the plan."

We are laborers together with God and there is much to be done in His Kingdom. Often times we are impatient with doing little things. We want to do something great, something the world will applaud. We are thrilled with the thought of "Life Service". We hear an inspiring address or read a book of adventure and we feel the thrilling call of Life Service. One recalls the mother who sacrificed everything in order that her daughter might have the advantages she had missed. She told her neighbor she was glad her daughter had made the scrub team at college because she would be such a help to her when she came home. There is a Christian need for scrubbing, as well as preaching or teaching. The menial tasks, washing dishes after League socials, etc., may be your way of serving.

Christ gave us an example of the real meaning of service when He, the Master of Men, washed His disciples' feet. It is not the deed, it is the spirit



in which it is done that will win Christ's "Well done".

One of the greatest obstacles to a life of service is the peril of uselessness. Our lives are cluttered up with trivial things; we allow our time and talents to be spent on second-rate things. In his book, "What Can a Man Believe?" Bruce Barton tells a story which illustrates three ways of looking at life.

"The great fire of 1666 destroyed the central part of London, and laid a large number of its churches in ruins. Old St. Paul's was destroyed, and a beautiful new cathedral was being built. One morning Sir Christopher Wren, the great architect, walked among the workmen, most of whom did not know

him. Of three men engaged in the same kind of work he asked, "What are you doing?" The first replied, "I am cutting this stone"; the second answered, "I am earning three shillings a day"; but the third man straightened up, squared his shoulders, and holding his mallet in one hand and chisel in the other, proudly replied, "I am helping Sir Christopher Wren to build this great cathedral".

These are the three ways of looking at life:

"I am just cutting stone."

"I am only earning a living."

"I am doing a small part of a great work. I have not seen the Architect and I do not altogether understand the plan. But I know there is a plan, so I work with good spirit in which there is no fear."

Reams and reams have been written over the years to tell of the advantages and rewards of a life lived for Christ. But until it becomes a personal experience to each one of us we cannot fully understand all that we have heard and read. It is a very personal experience between you and your God. And once the full realization of that experience comes to you, nothing in the world could change you from the course you've set for yourself. Your life, built upon Christ as the chief cornerstone, will be a new life, and will reflect itself in all you do and say and are, so that you will be known by others to be a Christian, a professed servant of our Saviour, Jesus Christ.

"Choose you this day whom ye will serve."

Be Christian!

... Search the Scriptures
Live Helpfully
Win Others

Luther Leaguers Called to

By Secretary Fred J. Fiedler, Board of Foreign Missions,

NINE young men were appointed to missionary service for overseas work by the Board of Foreign Missions of the United Lutheran Church in America at its quarterly meeting in Baltimore, April 25, 26. These new missionaries who are going to India and Liberia to proclaim the message of Christ our Saviour have all been in Luther League work in their own local congregations at home, or while pursuing their courses of study at college or seminary. Some of them have had continuous connection through the years.

Richard Arthur Gaenslen, born in Milwaukee, Wisconsin, and holding membership in the Church of the Redeemer in that city, has been a Luther League counselor. He has been called for missionary work in Liberia.

Donald Paul Mosling and Wilbur Edward Wicklund, both of Oshkosh, Wisconsin, inseparable companions since early school days, are both called to go to our India Mission field. Both of these men have been interested in youth fellowship. Mr. Wicklund was Vice-President of the Luther League at St. Olaf College. These two men and Richard Gaenslen are at present in Northwestern Theological Seminary, Minneapolis, Minnesota.

Walter Theodore Weind of Winnipeg, Canada, has a way with children, and has been helping in the work of the young people in his home church. He has followed these interests in his school life. Liberia will be the scene of his continued activities.

From our Southern Theological Seminary in Columbia, South Carolina, three men will go forth to life service in the foreign field: Paul L. Morgan of East Gastonia, North Carolina, has been active in the Luther League and in the Lutheran Student Association. He has been called to serve in India. William Powlas Peery of Newberry, South Carolina, spent some time in deputation work on the project of organizing local Luther Leagues. He will go to India where his brother has now been serving for two terms. Thomas Osborne Stelling of Augusta, Georgia, is also a Luther Leaguer. He will finish his seminary studies in September of this year and will then take up some special preparation for service in Liberia.

Hamma Divinity School, Springfield, Ohio, has contributed two candidates

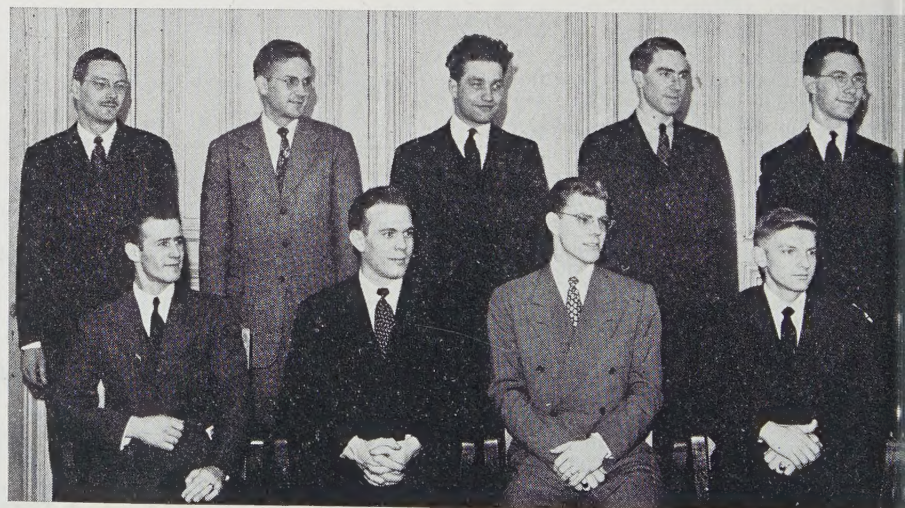
for foreign service in the persons of Ronald Dean Homrighausen of Lakeside, Ohio, who has been called to our mission field in Liberia, and Marion Potter Lane, Jr., of Nashville, Tennessee, who expects to become a missionary to India. Mr. Homrighausen traces some of his missionary inspiration to his connection with the Luther League and his use of its literature, while Mr. Lane, besides being President of the Lutheran Student Association of his college and Vice-President of the Lutheran Student Association of America, looks back upon local and synodical Luther League activities.

In addition to the nine men missionaries who will soon be sent for overseas service, there are three young women missionaries who have been recruited by the Women's Missionary Society for foreign service.

Miss Virginia Hoover, a member of Hope Lutheran Church, Detroit, Michigan, is under call and appointment of the Board of Foreign Missions of the U. L. C. A. as a missionary to Argentina. Before going to the Argentine Miss Hoover will have a year of graduate study in Bible, Missions and Latin-American Culture. She graduated in June, 1945, from St. Olaf Col-



L. to R.—Virginia Hoover, Argentina; Elizabeth Hartig, India; Lillian Bartolomai, Liberia



Front Row—Marion P. Lane, Jr., Wilbur E. Wicklund, Donald P. Mosling, Paul Morgan, all of whom will go to India.

Second Row—Ronald Homrighausen, Thomas O. Stelling, Walter T. Weind and Richard A. Gaenslen, who will go to Liberia; and William Peery, to India.

Missionary Service Overseas

United Lutheran Church in America



PHOTO BY LAMBERT

lege with high honors, having majored in Spanish. The field of Miss Hoover's congregational interests included Sunday School, Luther League and Women's Missionary Society.

Another of the new missionaries who will devote herself to overseas service is Miss Elizabeth Hartig, daughter of the late Rev. Thomas Hartig, D.D., Winnipeg, Manitoba, Canada, President of the Manitoba Synod, and member of a family of devoted churchmen. Miss Hartig is scheduled to go to India for service in the field of Christian nursing, her specialized training having been taken in surgery. Miss Hartig

learned to know the Church from the parsonage and has had intimate experience with Sunday School, Choir and Luther League.

Miss Lilliana Bartolomei is the twelfth of the new missionaries to be announced recently by the Board of Foreign Missions. She is to go to Liberia as a teacher. Miss Bartolomei is a member of Redeemer Lutheran Church, Cicero, Illinois, and a graduate of Carthage College. For the past two years she has taught at our Konnarock Training School where, on May 20th, her formal commissioning took place in the lovely flower-laden chapel.

As "Uncle Missionary," He Writes

Dear Friends:

A chaplain in the U. S. Navy was talking with his executive officer on board his ship. "What are the natives like on these islands we are to occupy?" he asked his officer. They were approaching some islands in the South Pacific. They would have to make their home there for a long time. What are the natives like? The chaplain remembered stories he had read of the black savage people in the islands of the South Pacific. He had heard about blood-thirsty headhunters, and cruel cannibals. What would the natives be like on these islands where he and his men would have to live? The answer of the officer of the ship was a shock to the chaplain: "Well, most of the natives on these islands are Christians. Christian missionaries have been living here and carrying on their program for the last fifty years. I hope you will have opportunity as a chaplain, to carry out the policy of the U. S. Navy Chaplains' Corps, which is to give whatever assistance you can to the Christian missions in the islands".

In telling about his experiences the chaplain said: "That was a shock to me. I always knew something about foreign missions and I always had a good answer ready for the people who said we should not send out foreign missionaries because we have plenty heathen at home. Yes, I always had a good answer for them, but now I have a better answer. I have *seen* the wonderful results of foreign missions right in these people, whose fathers and grandfathers were savages and cannibals, hunting and killing and eating their enemies, guilty of nothing worse than belonging to a different tribe. Missionaries came to tell them of Christ the Saviour. Missionaries came to give them schools and hospitals and medical care. Missionaries came to give them new visions of happy, healthful living. I have seen foreign missions at work and I have seen the results of their work. Now I can speak for foreign missions as I never did in my life before."

Following the policy of the navy chaplains to give assistance whenever possible to mission operations and to native Christians, this chaplain has been conducting religious services for them frequently. "The first service I held," he said, "was one of the most

(Continued on Page 32)



At the Medical Center's Dedication, November 3, 1940

The Ministry of Medicine

"COME in, Mr. X, what can we do for you?" said the doctor to the old gentleman from some 18 miles over the mountain as he hobbled into the Medical Center with the aid of a walking stick.

"Well, doctor, it's time to start my spring work on the farm and I'm just not able to get around," replied the old gentleman.

As the doctor looked over his records, he said, "Weren't you here in the spring three years ago? Oh, yes, I gave you an injection for vitamin deficiency. You were walking with a stick then. Why didn't you come back for your second treatment?"

"Well, doctor," said the old man with a grin, "I felt so good on Monday morning that I just started to

plowing. I have got to start plowing next week, so I have come back for my second treatment."

This is one actual incident out of many similar ones where the useful-

ness of many of our fine mountain people has been restored by our medical mission work at the Konnarock Medical Center in Southwest Virginia.

The location of the Medical Center in such a remote area which is thickly populated and so far away from any other medical service makes it so much more valuable. For instance, Mr. C., who has to be checked regularly for his insulin shots, would have to travel twenty-five miles over rough mountain roads to a hospital to get this service that is close to his home. There are many similar instances which make one even more thankful for the great blessing of a Medical Center in our own community. Little "C. L.", a bright, active youngster, was romping down the hill to his home carrying a



jar of milk under his arm when he stumbled and fell, cutting his abdomen with a large piece of glass from the jar that was broken by the fall. We shudder to think of the complications which might have resulted had it not been possible for him to have the immediate attention of a capable physician. What might have a twenty-five mile ride over a rough, mountain road meant?

Within one week five pneumonia cases among children were treated by our medical missionaries. In each case, the patient was well within three days. There is very little doubt but that some of these children would possibly have perished had it not been for the availability of our missionary.

Infant Mortality Reduced

The average infant mortality rate of most of the mountain areas runs as high as 30%, while the area served by the Konnarock Medical Center experiences an infant mortality rate of less than 2%. This remarkable saving of young life may be largely attributed to the regular prenatal and healthy baby clinics that are conducted at the Medical Center twice each month. About the most enjoyable experience of the month for Dr. and Mrs. Meyer is on baby clinic day when from twenty to twenty-five babies are brought to the Medical Center for examination. It is truly a heartening sight to see this group of babies so clean, healthy, and happy looking. After two or three visits, they love to come to the nice, clean, and well-equipped Medical Cen-

ter. The joy of their visits is accentuated by the sympathetic and loving Christian spirit of our missionaries as well as by the contents of the cookie jar, usually kept full by Mrs. Meyer.

treatments were administered, while in 1944, there were 3,863 treatments. Another interesting observation is that in the first couple of years in the life of the Medical Center, 100% of the patients came from within three miles. Recipients of valuable medical service have shown and told other relatives and friends of its benefits and at the present time, the patients come from a radius of forty or fifty miles, with less than 20% of them from the local area.

An Unexpected Ministry

A group of Luther Leaguers from one of our well-established congregations was spending a few nights in our Konnarock log cabin. The first night after their arrival, one of the Leaguers became very ill and was rushed to the Medical Center where it was revealed that she had the symptoms of poliomyelitis, an epidemic of which existed at that time. It first appeared that the Luther League retreat was terminated but the patient received the best of attention and overnight care in our Medical Center until her parents could come for her. Fortunately, the case did not develop to be poliomyelitis but the leaders and the members of this League, the first to receive direct benefits of the medical work, are still singing the praises of our missionaries who took every precaution to relieve their minds and helped them so in this distressing experience.

What They Say About It

The best testimony as to the great contribution that the Luther League

has made to Medical Missions in the mountain area comes from those who benefit by this work. From a large number of voluntary testimonials, the following are offered:

Mr. J. W. Finley states, "If any community needs a doctor and medical aid, it is ours. He is a good doctor and he has helped us a lot."

Mrs. Cox of the Haw Orchard community, twenty miles away, declares, "I don't know what the people would have done had it not been for the Medical Center. Our sympathetic Christian doctor has meant so very much to my family. He has restored the health of my little girl and me. I do not know what we would have done had we not had his comforting ministry when we received the news that our son was killed in action."

Mr. Daniel Slaby, principal of a mountain school, volunteers, "I have carried a large number of people to the Medical Center and have seen its real value. I know that all of them have benefited from the sympathetic, professional service that they have received. I am sure that my health has been greatly improved by it."

The Konnarock Medical Center is truly a living and lasting monument to the work of the Luther League. The ministry of mercy that is made possible by this investment five years ago will pay spiritual dividends for generations to come.

at Konnarock

By REV. A. KENNETH HEWITT
Superintendent,
Southern Mountain Work

ter. The joy of their visits is accentuated by the sympathetic and loving Christian spirit of our missionaries as well as by the contents of the cookie jar, usually kept full by Mrs. Meyer.

Service Record Grows

The Luther League of America firmly planted this medical work in the heart of the mountains when the Medical Center was completed and began its work five years ago from the \$12,000 that its Leaguers had raised. It has grown to render a wide-spread, valuable service. As an indication of this growth, we note that in 1940, 1,337

Mrs. Heinz Meyer
welcomes mothers and babies
on a Baby Clinic Day, 1945





Book Suggestions

By Secretary J. W. Frease

Thar She Blows, by Everitt Proctor. Westminster Press. \$2.50.

If you like fishing and yarns about fishermen, you will thoroughly enjoy following this young man, Peter McClean, through his experiences in whale catching in the ice-filled Arctic Sea.

Peter started the adventure for more reasons than that he wanted to earn some money of his own and to go fishing. He thought his Dad was being cheated and he did not like that. Having accepted a place on the boat, which he thought belonged to his father's partner, he set sail. He was rudely shocked by a statement he overheard from the lips of the Captain. Yes, he was really frightened. But he didn't run away, he couldn't, and he was the kind of a fellow who wouldn't.

Any red-blooded boy and a good many girls, too, will thoroughly enjoy reading this book. Once you start reading it you can hardly lay it down for just about the time you decide to wait till tomorrow to finish it you "hear" the man on watch yell, "Thar She Blows."

If I Were Young, by Clovis G. Chappell. Abingdon-Cokesbury Press. \$1.50.

A very frequent remark among people is, "If I could do this thing over again," or "If I had my life to live over again, I'd . . ." In this very readable book of sermons Dr. Chappell gives his readers a chance to profit by his living through the years.

These sermons are more in the style of ethical essays than the usual sermons. They are not theological. The titles are catchy and arouse one's curiosity. He not only tells us he would "form good habits" and "mind my own business", but he tells us that he would "make folks treat me right".

These essays could be used by a group of older young people as a source book for Luther League meetings through the summer months.

The Moved Outers, by Florence Cranell Means. Houghton Mifflin Co. 154 pages. \$2.00.

Sue and Kim were Americans, just like all the rest of us here, but a little

bit more. They were Japanese-Americans. This story, written in a wonderfully fascinating style, tells how these two young people, their parents and their Japanese friends became "The Moved Outers" after Pearl Harbor.

We will be much wiser, more ready for the problems of the post-war world, more sober minded about other people, if we will but take the time to read this little book.

Life was beautiful for Sue and Kim until they saw Jiro holding a blood-soaked handkerchief to his head which had been cut open with a rock—until a book salesman tongue-lashed Sue one morning—until word came from their father, through the F. B. I., that they should pack his bag and bring it to him. Follow this interesting family through their experiences and see how they remembered the pastor as they prepared to move out.



Symbols, A Practical Handbook. Adalbert R. Kretzmann, compiler. Walther League, Chicago. 44 right-hand pages. Paper \$1.00.

This publication is just what its title signifies—a practical handbook on Christian symbols. It is so designed that stencils can be made easily from it. A good reference book for a teacher in Sunday School, Summer School or Youth Camp. A series of explanatory notes include scripture references and color guide for many of the symbols included in the compilation.

Let's Talk About You, by Margueritte Harmon Bro. Doubleday Doran. 213 pages. \$1.50.

Here is an interesting little book on living. It is designed for teen-age girls. It is written in a very readable



SWAN WEATHERVANE
Ebenezer Lutheran Church
New Amsterddam, British Guiana

THE GOOSE AND THE SWAN

"Put not your trust in princes," was one Biblical admonition vividly impressed upon the mind of one courageous man during the middle ages.

Born in Bohemia of humble parentage, John Hus was trained in the school of privations and toil. In spite of poverty, he made himself into a scholar and leader. After studying at the University of Prague, he became a lecturer on theology and philosophy. All around him Hus saw the ignorance and superstition of his day, which was not only condoned, but in many cases instigated by the church itself. The corruption of the Roman priesthood convinced Hus that the church was wrong in many ways, and in his ardent desire to correct these evils, he wrote and spoke against them.

As the Church of his day was all powerful in the political as well as the religious world, it was not long before the very life of John Hus was in danger, and he was declared a heretic for his teachings. His only rule in matters of religion was the Scriptures, and he said, "Where I see anything at variance with the doctrines of Christ, I will not obey, though the stakes were staring me in the face."

The story is told that at the town of Wilsnack, the priests had announced a miracle. It was their claim that the actual bread in the Lord's Supper was the Body of Christ, because pieces of it had shed blood on the altar of their church, and that this Holy Blood could work miracles. Pilgrims came from all directions bringing their sick, to the financial advantage of the Church at Wilsnack. Hus, sent to investigate, found it to be a fraud.

(Continued on Page 29)

(Continued on Page 22)



Virginia Synodical Luther League Officers, 1944-1945

VIRGINIA RINGS THE BELL

The second Synodical Luther League to meet its full share in the Anniversary Fund is Virginia. This announcement was made to the members of the Virginia League when they met for a limited convention at Roanoke College on June 13 for their Treasurer had already remitted the \$1,050 to the Treasurer of The Luther League of America.

This gift to the Birthday Fund was made possible by an action of the Lutheran Synod of Virginia at its annual convention in February. It was then proposed that the Luther League of that Synod would contribute to this fund through the regular channels of their Relationship Program which

brings the Synod and her auxiliaries into direct relationship and benefit to each other.

The Synod of Virginia has always encouraged its youth to loyal support of the whole program of the Church. To manifest its interest in the Youth of the Church and their program as well as to manifest its confidence in the Luther League of America to meet the challenging days ahead the Synod made this contribution to the Anniversary Fund.

The Luther League of America gratefully acknowledges this gift in her Fiftieth Year of Service on behalf of Christian youth.

WHO WILL BE THIRD?

What The \$25,000 Is For

Viewing the needs of Lutheran Youth at the present the Executive Committee has allocated the Anniversary Fund as follows:

Lutheran Youth in Europe - - - - - \$5,000
(Through the Lutheran World Convention)

Annually for Five Years:

Field Contacts	- - - - -	\$1,200
Literature for Leaders	- - - - -	1,700
Undated Topic Materials	- - - - -	800
Pocket Testament League Materials	- - - - -	300



PHOTO BY LAMBERT
At Work

TODAY we hear and read much of the service man; what he is doing, how he behaves under fire, how to treat him when he returns home. Very little is said of those who wait at home for his return and what is expected of those awaiting his return.

Can anyone who is not a service man's wife know what the waiting means? Do you, the bride of a few days or months, know what lies ahead when you say "good-bye" to your new husband shortly after the wedding?

The picture of the waiting wife is not too bright, regardless of how long she has been married or what her circumstances are. To the bride, it means a sudden cessation of dates, parties and admirers; all the things that tended to make her life a gay one. To the wife of several years, it usually means leaving her home and going out to work each day. Because she wants a home for herself and her returning husband, she undertakes the responsibility of earning her bread and keeping her home together. She shoulders responsibilities formerly carried by husband as well. To the wife with children, there are even more problems. This wife usually remains in her home to care for her children. This means no change of surroundings and constant reminders of days past. These memories, though happy, tend now to make her wistful and sad. She has all the burden of keeping her home together and raising the children alone.

Are you made of strong enough "stuff" to be a good wife? Being a good wife implies much. It means almost daily letter writing for one thing. In each letter she must assure him that he is the one utmost in her heart, her prayers and her dreams for the future. In order to assure him of her constant fidelity and love to him, she must first live a life that leaves

no doubt of her sincerity. This means loneliness, for the "right" wife gives no chance for wagging tongues to start. She remains faithful, even in thought, to her husband.

It also means many anxious days. No one can know, except another wife who has a husband in the Service, how she feels when letters do not come for a while. She must continue writing even though she has no letters from him to answer. In every letter she must try to be cheerful and hopeful and keep most of her worries to herself. Most of the time she is anxious because she knows he is in danger, but some wives begin to doubt their husband's faithfulness to them when they do not receive mail. This, above all things, is a real test of how strong her love is. Many will tease her when he is overseas about the native girls and ask outright, "Do you really believe your husband is faithful to you so far away from home?" The answer to this question lies in how well she knew her husband before the wedding

The Service Man's Wife

By EVELYN COBB
HUNSBERGER

ceremony and during her wedded life. It depends on how strong their mutual love is. If she truly loves him and believes that he loves her, there must be no doubt ever in her mind as to his faithfulness. The faithful wife expects her husband to be as faithful to her as she is to him. There can be no real joyous "homecoming" to the wife who has in her heart mistrust and doubt of her husband's faithfulness. Oftimes we judge others by our own wrongdoings, so if she remains faithful, she is more apt to feel that he has too.

Then, too, she should try to live as economically as possible. To the young woman of today, this is difficult with so much before her to select. She should not live stintingly, for her appearance and recreation does much to keep up her morale. But she should be planning for the days ahead when her service man is home. She must remember that he may not be able to work immediately he is home, either for physical handicaps or lack of employment.

This also brings to mind another factor. Are you, the bride of a few days, willing to take him back if he is physically handicapped while serving his country? This is important, for he must feel that he has someone home waiting and ready to receive him regardless of how he is handicapped. Are you willing to work until he is able to work, or perhaps for the rest of your lives? Have you told him to tell you if anything is wrong with him at any time? It is better for him if he can feel you are willing to hear all about his injury and the harm it has done to him before he returns home. Some may not want to forewarn, but it is better for both if they have the courage to talk about it before meeting again. It is always better for us if we feel there is someone to lean upon in time of trouble.

It is truly a hard road for the new bride. She must lay aside for a few years her dreams, and work, pray and wait . . . Surely it is worthwhile to be a good wife. It is a time of real testing and growth for the future years together. She will be "grown up" and will be able to take her place beside her husband, who has also matured through war and its hardships. He will be coming home changed in some respects, but then she, too, will be different. If they are the right kind of young people, these changes will be mostly for the better. With understanding and true love in both their hearts, problems will become only a stepping stone to greater understanding.

The scripture passage from Proverbs 31:10-30 is most applicable here, especially the 11th and 12th verses, "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life."



PHOTO BY LAMBERT

At Home

SERVICE *Leaguer*

OF THE CHURCH-BY THE CHURCH-FOR THE CHURCH

A PART OF THE LUTHER LEAGUE OF AMERICA WAR SERVICE PROGRAM

VOLUME 2

JULY-AUGUST, 1945

NUMBERS 4-5

Georgia-Alabama Leads Off With Golden Anniversary Gift

Serve Where You Are Advises Secretary Frease

Recently when I was speaking to a group of Luther Leaguers about the task ahead in the Post-war World, one fine-looking Leaguer in a Navy uniform said, "What can a Leaguer do now?" For a moment I was surprised but soon I realized he was really serious about the matter. He really wanted to know what he could do in the Navy.

I started to list the things I thought all men and women in uniform could do to serve Christ just where they are, and then I stopped. It flashed into my mind, "Maybe the fellow is doing even more than that." So I asked him, "What have you found to do which you believe is worthwhile service in the work of the Church?"

Immediately he started telling of the attempt he has consistently made to get fellows to Church. He said at every opportunity he had to go to Church services he always took several fellows with him who apparently had had no notion of attending services that day. While in San Diego he would go to the Service Center early in the afternoon and begin to round up men to go with him to Luther League. On one occasion he had twenty-five men with him.

These and the other "positives" are always possible no matter where you are. Live the way you would if you were at home among folks who knew



Miss Helen Kessel presents Anniversary Appeal gifts to Secretary Frease

★ Niemoller Suggests Re-education

In an interview in Naples with Bishop G. Bromley Oxnam, President of the Federal Council of Church of Christ in America, Pastor Martin Niemoller, for eight years a prisoner of Hitler because of preaching his beliefs, declared that Germany required "a long period of controlled re-education" before it would be ready to take its place as a self-respecting nation. Such

★ Exceeds Quota For Special 1945 Project

Using individual coin bags as the receptacle and the slogan, "50 Coins for 50 Years" as the inspiration, the Luther League of Georgia-Alabama raised and exceeded their quota of the Luther League of America's Golden Anniversary Fund. The total contributions from local Leagues was lumped and put into a large bag for presentation to Rev. Joseph W. Frease, Executive Secretary, representative to the Georgia-Alabama Convention which met at Zion Church, Marlowe, Ga., April 14th and 15th. The amount presented at that time was \$334.65, and it is expected that by the end of the year their total gift will be \$400.

Georgia-Alabama is, therefore, the first State or Synodical Luther League to pay into the treasury of the Luther League of America an amount in excess of its quota. This is the more remarkable on two accounts: First, the short time in which it was done; second, the fact that Ga.-Ala. is one of the smallest constituent members of The Luther League of America.

The method chosen was a result of their own initiative under the leadership of Miss Mildred Gartelmann, of Savannah, who had Leaguers of that city assist her in making the necessary number of individual coin bags for the Leagues and Leaguers of their synodical organization. The amount raised was actually collected in about two weeks, after which Leaguers proudly presented their gift.

★ They Founded Freedom

Condensed from an article by Martin L. Cole, Ph.D., in "The Bond"

The Puritan preachers are the forgotten men of American history. We see them only in caricature—hunting and burning witches, looking askance at innocent pleasure, pouring out musty sermons smelling of brimstone and fire; but even a superficial examination of their diaries, letters, and sermons reveals a group who laid firmly and well the foundations of our freedom and who preached liberty with great learning and power.

Concept of People's Sovereignty

Running like a red thread through the sermons delivered from 1692 to 1774 is the development and inculcation of the indigenous American concept of sovereignty of the people. From Calvin they utilized the basic concept of God's absolute sovereignty, but this sovereign God worked through the instrumentality of man; hence in man, in common consent, lay the sole right to govern.

Basis of American Constitution

Such principles expounded by revered leaders decade after decade made the then revolutionary principle of sovereignty of the people seem logical and natural. Sovereignty thus defined was located in their legislative assemblies, where people had direct representation. When the opportunity came, there was precedent and ideology for writing.

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

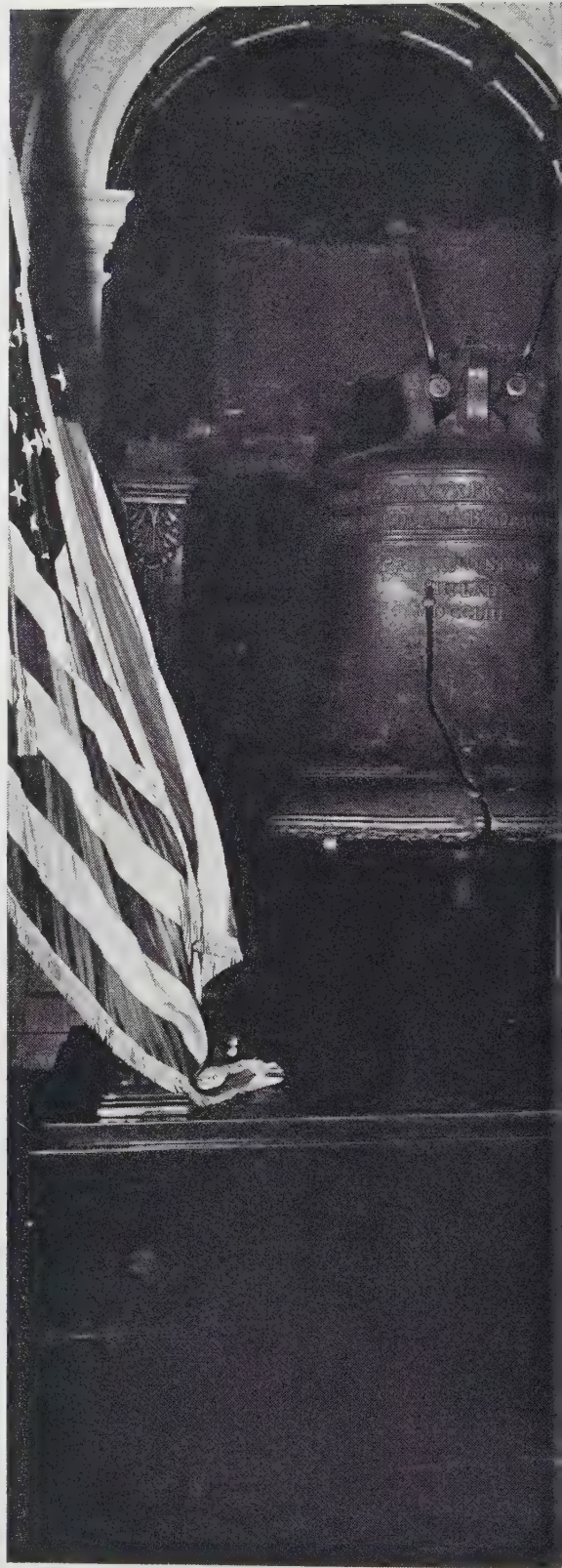
"The blessings of liberty" was not merely an empty phrase, for here again we find ideology deeply ingrafted by these eloquent preachers of liberty. Puritans, both in England and America, analyzed liberty and its political and religious implications down to its very roots. Among the first documents of American political experience is a discourse by Governor Winthrop on the nature and implications of liberty. He wrote: "There is a two-fold liberty—natural (I mean as our nature is now corrupt) and civil and federal." The first man has in common with "beasts and other creatures." To let down the bars of strict self-discipline here "is to make men grow more evil, and in time, worse than brute beasts . . ." The other was "civil and federal" by which is meant freedom through God-given strength to live within the law of God and man—"liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard not only of your goods, but your lives, if need be."

Liberty, so defined, became a sacred thing to the Puritan; to him liberty was the good life, a holy cause for which a man should die if need be.

Dignity of Individual in Free State

A written constitution was a logical consequence of such political theory. The whole people of Israel acknowledged God as their King, and took an oath to Him, and He received them as His people, "on the basis of a compact or a constitution." Again, "though He who has an absolute and underived right of sovereignty and to whom all beings owe subjection, was at the head of this system; yet this government, like all free governments, was founded on a compact." Law, God-made, was supreme. Magistrates and officials should ordinarily be obeyed, but "unlimited submission, however, is not due to government in a free state. There are certain boundaries beyond which submission cannot be justly required, nor is therefore due. These limits are marked out, and fixed by the known, established and fundamental laws of the state. These laws being consented to by the governing power, confine as well as direct its operation and influence, and are the connecting bond between authority and obedience."

There is something eternal and beautiful about these ideas of sovereignty, of the sacredness and dignity of the individual, of men trained and disciplined in "sanest, highest freedom." In the process of preaching liberty, these eloquent and learned ministers founded freedom upon the rock of Christian concepts. Here is the lifeblood of our democratic ideology—good, red blood capable of nourishing and vitalizing the body politic. These principles must be kneaded into the bread of any people who aspire towards freedom and strength.



The Liberty Bell, Independence Hall, Philadelphia
First Rung, July 4, 1776, and heard only by
Last Rung, V-E Day, and heard, through
It is truly the symbol of liberty for all people



PHOTO BY LAMBERT

a.
downtown Philadelphia.
ic of radio, by multitudes the world around.

★ Our Anthem of Freedom

The National Anthem

(Complete in four stanzas, only 1, 2, and 4 of which are usually sung)

Oh, say, can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, thro' the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there.

Chorus

Oh, say, does that star-spangled banner yet wave
O'er the land of the free, and the home of the brave?

On the shore dimly seen thro' the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream.

Chorus

'Tis the star-spangled banner; oh, long may it wave
O'er the land of the free, and the home of the brave.

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution,
No refuge could save the hireling and slave
From the terror of flight and the gloom of the grave.

Chorus

And the star-spangled banner in triumph doth wave,
O'er the land of the free, and the home of the brave.

Oh, thus be it ever when free men shall stand
Between their loved homes and the war's desolation;
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust."

Chorus

And the star-spangled banner in triumph shall wave
O'er the land of the free, and the home of the brave.

—Francis Scott Key, 1812

★ Our Hymn of Freedom *America*

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our Father's God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

—Samuel Francis Smith, 1832

★ *Freedom In Norway*

In the first province of Norway to be cleared of Nazi control, Finnmark in the extreme north, Dr. Arne Fjellbu has been designated as bishop by the government-in-exile.

Only two of the large churches of this area remain standing, those at Vesseby and at Karasjok, reports **Religious News Service**. At an outdoor meeting at the mining town of Bjoernevatn, Bishop Fjellbu recently preached his first sermon in his new diocese.

He was formerly dean of Trondheim Cathedral and was born in Iowa, son of an American clergyman.

"SERVE WHERE YOU ARE"

(Continued from Page 1, Col. 1)

you and who would heap criticisms upon you for wrong-doing. Read the Bible faithfully every day. Kneel beside your bunk for prayer before turning in every night. Keep your speech clean, whatever the rest do.

Certainly the boys who had been practicing the "positives" were saved from embarrassment when the natives in one of the Pacific islands requested our men to refrain from cursing, saying that the Church had been quite successful in teaching the people there not to use God's Name in vain. The loose way **our** men were using God's Name was destroying all the missionaries had built up through the years.

Surely it will be difficult to persuade your buddies to do the right, the clean, the honorable things. But doing it in spite of the difficulties will not only be making a witness in favor of God and His righteousness but you will be preparing yourself for a greater witness.

You recall how Paul gave witness for Christ among the enemies of Christ. In Acts we read how Paul suffered at the hands of these people. You can read (Acts 23:11) of the experience Paul had when he had firmly held to the testimony he had proclaimed, "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness of me in Rome."

This was the statement which made Paul unafraid of anyone or anything throughout his ministry, for God here promised that he would have the privilege of bearing His testimony even so far as Rome. Who knows how far and to what good effect you may be privileged to carry the message of Christ?

NIEMOLLER SUGGESTS

(Continued from Page 1, Col. 2)

re-education, the Lutheran pastor added, should be a thorough policy of truth-telling about Nazi policies and practices. He believed that the United States should direct its re-education efforts at Germans under the age of 22.

★ *Lutheran Resistance Leaders*

How two outstanding Lutheran leaders in Norway and Denmark fared under Nazi domination, and how both of them escaped with their skins to seek help for their people, is told in a wireless dispatch to the "New York Times" from London.

"Underground organizations in occupied Norway and in Denmark were 'very well informed' about developments in the free world outside. They were, however, in need of additional supplies to continue organized resistance to prevent further suffering among their people, two Scandinavian clergymen informed a press conference in England.

"Each of them, Dr. Arne Fjellbu, dean of the cathedral at Trondheim, and Pastor Harald Sandbaek of Jutland, Denmark, had been victimized by the Nazis and staged spectacular escapes from their respective homelands.

"Pastor Sandbaek, a slim, spectacled man who relates his adventures shyly in halting English, put into the record with exaggerated understatement one of the most incredible chapters of the war in the north. For he was almost literally blown out of the hands of his captors by bombs from an RAF Mosquito plane that arrived just as his torturers were resuming the 'third degree' from which he had a brief respite.

"Seized for underground activities in which he was a leader, he was cross-examined for thirty-nine hours con-

secutively in early September of 1944, he stated, and brutally beaten after the discovery of a letter and a map in the possession of his band of ten men. Three times thereafter he was stripped and whipped by the Gestapo in attempts to force a confession of his resistance work.

"On October 31st he had been summoned to a third floor room in the university at Aarhus, which was Nazi headquarters, and questioning had just begun when two detonations were heard. The Nazi officers fled, leaving him unmanacled for the first time since his arrest.

"The university building was razed and the cross-examiners all killed by the next bomb, Pastor Sandbaek related. He ran to the left as they ran to the right. Two rafters falling across him as the structure collapsed saved his life.

"Dr. Fjellbu described attempts made by Quisling and his followers to enslave the Church. Thousands of his congregation gathered at a forbidden service held in Lutheran Cathedral on February 1st, 1942, after his dismissal and held their own service outside when the Nazi police barred his entrance.

"Both Pastor Sandbaek and Dr. Fjellbu, who has just been appointed Bishop of the liberated areas of north Norway, stated that the Germans progressed rapidly from polite behavior to ferocity, and that conditions were 'very bad'."

★ *Church Still At The Center*

According to Bishop Arne Fjellbu, reporting on conditions as he found them in liberated areas of northern Norway, the Church of Norway has suffered greatly through German invasion, the enemy having destroyed parsonages and chapels wherever possible, leaving untouched only mortuaries, and sparing a church building here and there when retreat was hasty.

Despite extreme cold weather and difficulties such as wrecked homes, food and clothing, the people attend church services in the open where temporary altars have been set up in basement gymnasiums of demolished school buildings, or in rudely constructed huts, to worship God and to thank Him that they still have their freedom. The words of a young Norwegian girl, "When I am given my job, I'll put my shoulder to the wheel, and will do all I can to build the New Norway", signify the predominant spirit among the people to rebuild their land with the Church at its center.

★ *Churches Alone Can Build Germany*

In Rome, on May 22nd, Bishop Henry Knox Sherrill of Massachusetts, head of the Episcopal Army-Navy Commission and chairman of the General Commission of Army and Navy Chaplains, told a representative of "The New York Times" that the only two groups in Germany who can be trusted to build a new Germany are the Lutherans and the Roman Catholics. The bishop, a chaplain in World War I, had spent but ten days in Germany after attending the enthronement of the new Archbishop of Canterbury, and said he did not feel qualified to speak much about conditions there, and added, "But I do think that we must face the situation and that we are not going to be able to remake the country with arms. We should put the German people to work as soon as possible and, in my opinion, we must hold out a hand to the churches in Germany. It seems to me most likely that the agency that has the best chance of rebuilding the country and with which we can deal, is the Lutherans and the Roman Catholics."

The Gentler Sex

By MALVINA LINDSAY
Staff Writer, Washington Evening Post

Warriors' Wives

ON the slender shoulders of the young woman who has married, or will marry, one of today's servicemen rests a responsibility few brides have known. She faces, of course, the problem of personal adjustment to a man who has become in many ways a stranger. But her obligation does not stop there. She is familiar with the home scene. He is not. She must be prepared to serve as a ballast to him in his political thinking and must never slacken in her efforts to build a world in which her sons will not have to go to war.

The importance of the serviceman's wife in America's future is recognized in a nation-wide movement just started by the Luther League of America, the young people's organization of the Lutheran churches. Its purpose is to prepare young women for the servicemen's homecoming. Classes, institutes, meetings are being organized for wives, fiancées, and friends of servicemen—in fact all young women who would be ready for understanding companionship with men who have been away.

Geography Lessons

Discussions at these meetings range from geography to psychiatry, and include economics, peace and world organizations plans, labor problems, unemployment and other questions of today—and tomorrow. Speakers who are specialists in their fields are being called in to familiarize the young women, not only with the psychic problems they will have to meet, but even to tell of the geography and customs of those parts of the world in which their men are fighting. Thus, the little girl at home is being given an outlook that will make her seem anything but provincial in the eyes of her widely-traveled husband or sweetheart.

Many individual churches are starting similar programs, which is an encouraging sign that this country may not be caught as unprepared for peace adjustments as it was in 1919. But the great need is that girls and young women of this generation realize how much postwar power and responsibility they hold in their hands.

On them will depend largely whether or not we have another jazz era of revolt, giddiness and escape after this war, for it is women—and usually young women—who set the pace for these "new freedom" movements.



PHOTO BY LAMBERT

Foil for Fanatics

On them may depend how far the fanatics, the bigots, the hate-mongers, the rabble rousers and the professional patriots may go with their weird schemes. For many men in service will have lost the political and economic knowledge and perspective that a normal life at home gives. Many of them will return with resentment, class and group enmity and warped viewpoints, and if things do not go right at first, will be easy prey for potential Hitlers and Mussolinis. Those who will have the greatest influence to offset such developments are of course the clear thinking and well informed women of the servicemen's own generation.

On them also will depend the tone of the next decade—for that will be set

in the home. They will determine whether it will be another materialistic, keep-up-with-the-Joneses era, or one in which the Nation renews its early political and spiritual awareness of its destiny.

On them will depend whether this Nation—30, 40, 50 years from now—has the kind of citizens who, if they are lucky enough to escape another war in their lifetime, will yet not become callous and forgetful but will have enough public responsibility to pass on lessons this generation learned.

On them will fall the long, hard task that will just be beginning when their men come home—the task of conserving and developing all that has been paid for so dearly by those who have borne the physical brunt of battle.



Back-to-the-Farm Party



Invitations

It's going to be a Back-to-the-farm Party

And it's going to be a big party;
So you'd better get your rig, my friend,

And be along with the bunch
At eight o'clock on Friday, July ...
In the Lutheran Church!
Yours for Social Life that brings no regrets,

The Young People's Luther League.

Seed catalogs and numerous other magazine illustrations will set off the poster and invitations with the above rhyme.

Decorations

Pictures of animals and farm scenes, farm products and farm equipment will create the right atmosphere for this social.

Games

1. Potato Tenpins

The equipment for this game consists of ten large potatoes, three small ones, and thirty matches. Number each potato with a number from ten to one hundred (ten, twenty, thirty, etc.). The numbers are printed on squares of paper and pasted on each potato. Put three matches in the end of each potato to make it stand up. Arrange as tenpins—four in the front row, three in the second, two in the third, and one at the back. Again choose sides, and if the guests are many, provide more sets of equipment.

The players roll the small potatoes to knock over the ones in formation, and count the score from the "bowled-over" potatoes. The person with the highest score receives the prize, which might be a paring knife.

2. Barnyard Melody

Count the boys and girls present by fours. All the 1's, 2's, 3's, and 4's form individual groups. If the number present is large, however, more groups may be formed. Each group selects a leader and is given the name of an animal. For example, the 1's are cows, 2's are chickens, 3's are donkeys, and so forth. Around the room are hidden "gobs" of peanuts. Each animal hunts until he finds a peanut, but he may not pick it up himself; his group leader must do this. All he can do when he finds the peanut is to "moo moo" or cackle or bray or bark until the leader comes. The effect is very rustic, to say the least, if all adhere to the rules! When

all the peanuts are found, the leader gives them to his animals.

3. A Farm Sale

Write the names of farm animals and implements on slips of paper and give one to each player. Have one player for the Auctioneer. Place chairs in a circle for each player except the auctioneer, and all stand inside of the circle of chairs.

The auctioneer takes one of the slips, reads the name of the article he is about to sell and gives the usual description of the property. For instance, the word "wagon" was given to a girl. The auctioneer said, "Now here is a good wagon, almost new. It has four good wheels and a good tongue. Now look at the paint. How much am I offered for this fine wagon?" The bidding was lively, and when the auctioneer said "Sold," all scrambled for a seat. The one left standing becomes the auctioneer. A lot of fun can be had selling the mule, or the farm scales, the pig trough, etc. The sale is over when all of the property is sold once.

4. Ye Milking Contest

A Back-to-the-Farm Party would hardly be complete without a milking contest. Therefore, we suggest the selection of an equal number of contestants from each line or group. To each give a pint or a half-pint of milk. At the signal from the leader, they begin drinking the milk through a rubber nipple procured at a drug store. The winner might appropriately be given a can of condensed milk as a prize for the "Champion Milker."

5. Peas in the Pot

A very tricky little stunt is to place some peas in a glass bowl. Canned peas from which the broth has been drained can be used. Beside the bowl place a card on which is written the following rhyme:

Pleasant People, Ponder Please,
Here's a Pot That's Piled with
Peas,
With Patience Plenty Place Your
Guess—
How many Peas Does the Pot
Possess?

The answer is One. "Pot" contains but one letter "P".

6. Guessing Contest

Place a round potato on a stick about one foot long. Stick as many toothpicks in the potato as you can.

Each guest is supposed to write down the number of toothpicks he thinks are stuck in the potato. The winner should get a bag of potato chips.

7. The Farmer Whistles to His Dog

A blindfolded player stands in the center of a circle, with a whistle on a string pinned to his back. In turn, the players in the circle steal quietly up behind him and blow the whistle. If the blindfolded player catches the farmer who is whistling, the two exchange places.

Songs for the Party

Be sure to sing sometime during the happy hours. Just before the refreshments would be the proper time. The favorite is "Old MacDonald Had a Farm"—with his ducks, chicks, pigs, cows, dogs, turkey, etc., etc., etc. Other favorites would be: "The Farmer in the Dell," "My Mother's An Apple Pie Baker," "Turkey in the Straw," "Mary Had a Little Lamb." These songs can be found in any social song book.

Devotions

The leader of devotions is here encouraged to prepare a brief but fitting talk on "Soul Fertility," bringing out the need for it as for soil fertility and soil conservation. Stress should be placed on how socials, and all genuine and wholehearted Young People's Luther League activities are helping, by the grace of God, to put fertility into the souls of youth. In short, the most important factor in the development of each and every community, is the soul of each individual and not the soil. "The most interesting part of a farm is the farmer himself. The soil must have a soul . . . It may be possible for the farmer and others to make a living without any social and religious expression, but without these each will fall short of making a life. Each needs spiritual and social interests that will put him into new environments—interests that will give a release from some of the unavoidable monotony; interests that will bring out talents and put them to use in building a Christian community life."

Lunch Suggestions

Weiners, buns, and potato chips.

Suggestions for Social Committee

The book, "Fun Encyclopedia", by E. O. Harbin, for \$1.75, is full of helps and ideas for successful socials.

—Better Leagues

NEWS FROM THE LEAGUE FRONTS

GEORGIA-ALABAMA CONVENTION MEETS

The Eighteenth Annual Convention of the Georgia-Alabama Luther League was opened by the President, Miss Jennie Linn, at Zion Lutheran Church, Marlow, Georgia, on April 14 and continued through April 15.

The Convention Theme, "Seek First God's Kingdom," from Matthew 6:33, was sub-divided by the Convention Chaplain, Rev. Dermon A. Sox of Messiah Lutheran Church, Atlanta, into "God's Kingdom—What It Is, Who Are Its Citizens and Its Rewards."

One of the Zion Leaguers, Sgt. Everett Dasher, a member of the Armed Forces, who was wounded while on overseas duty, and is now stationed in South Carolina, was able to attend the Convention. He cordially greeted the Leaguers and mentioned that he always welcomes strangers for he feels that there may be "an angel unawares." This title was not officially bestowed but many Leaguers laid claim to being the "angel" mentioned. Jack Gathright of Redeemer, Atlanta, made the response to the address of welcome.

A most effective Educational program was presented by Miss June Martin entitled, "The Wrong and the Right Way." The leader, unknown to the Convention, stood up and said she had forgotten to prepare a program and asked someone to play the piano. Then she frantically began searching for hymns and asking for suggestions. The Convention was quite upset at this unusual procedure and it was not until later on in the program that it was understood this was the **incorrect** way to conduct a service. The Convention as a body breathed a sigh of heartfelt relief and the blushes of embarrassment died down as June proceeded to conduct a commendable League program.

Miss M. Clara Sullivan, Missionary to China, who is now on furlough and teaching at Lenoir Rhyne College, spoke of her work in China and the urgent need for missionaries.

A special program was held featuring the Anniversary Appeal. A few weeks prior to the Convention, each Leaguer had been given a small bag with the request that 50 coins be placed in it. At the Convention, Miss Helen Kessel, representing Georgia-Alabama Luther League, received from

(Continued on Page 22)



REV. CARL A. DRISCOLL

OHIO SYNOD INDUCTS NEW YOUTH WORKER

Driscoll Succeeds Frease

The Ohio Synod of the United Lutheran Church officially installed its second Director of Religious Education and Youth Work at its recent convention, First Lutheran Church, Springfield, Ohio, when it inducted The Rev. Carl A. Driscoll in that office. Pastor Driscoll is successor to Rev. Joseph W. Frease, the first incumbent in that office.

Pastor Driscoll was inducted at an impressive service conducted by his predecessor, Secretary Frease, who was appointed by President Dr. Miley to fulfill this function. Dr. Miley shared in the service as the Synod's highest officer.

Pastor Driscoll comes to the Religious Education Directorship of Synod after serving two pastorates. The first, a period of two years at the Lucas Parish, and the second, for six years at St. John's Church, Dayton. During his stay at St. John's he initiated and maintained a radio service from the pulpit of that church over Station WING.

Reports of Director Driscoll's work are beginning to come in, he having assumed the duties of his office February 1, 1945. His youthful enthusiasm and determination are bringing a response in kind from the young people of the

SECRETARY FREASE VISITS SOUTH CAROLINA

Members of the Executive Committee of the Luther League of South Carolina journeyed from far and near to meet with Rev. Joseph W. Frease, Executive Secretary of The Luther League of America, at St. Paul's Church, Columbia, April 12th.

The meeting proved to be most interesting. Rev. Edgar A. Ziegler, Executive Secretary of the Luther League of South Carolina, opened the meeting with suitable devotions, after which Secretary Frease spoke about the importance of the work of the Luther Leagues.

Of special interest to those assembled were the statements which he made about the South Carolina Leagues. They had paid their dues in full, overpaid their quota for the National Missionary project, shown an increase in membership, and secured 40% of their 1945 S. M. Quota.

Rev. Mr. Frease began by asking the question, "Whither goest thou?" He compared the Luther Leagues to a compass, saying they were at its fifth point—the center. They must choose the direction in which they will travel. This was indeed a splendid illustration, in view of the fact that at the close of the war in Europe, religious groups must be prominent in rehabilitation. They must have the help of such American organizations as the Luther League of America.

With him, Rev. Mr. Frease brought many pamphlets pertaining to the work as now carried on by Leagues. He also invited suggestions as to improvements in the materials.

Leaguers who had the opportunity of meeting with Rev. Mr. Frease while on his Southland tour surely benefited by talking with this interested youth worker.

—Rebecca Goodale
Publicity Secretary, L. L. of S. C.

Synod. As his predecessor felt challenged to accept the call to a larger service of the youth of the Church in his call to the Executive Secretaryship of The Luther League of America, so Pastor Driscoll felt challenged to extend the field of his service on behalf of youth beyond the pale of a single congregation by means of the Directorship of the large and active Ohio Synod.

GEORGIA-ALABAMA CONVENTION MEETS

(Continued from Page 21)

the local Leagues as their name was called, their gifts to the Anniversary Fund. A total of \$334.65, oversubscribing Georgia-Alabama's quota, was given to the National Representative at the Convention, Rev. Joseph W. Frease.

The Intermediates from Savannah, under the skillful direction of Miss Mildred Gartelmann, presented a skit, "We Get Together", featuring the advantages and opportunities of an Intermediate League.

Osborne Stelling presented the work of the Life Service Department in a most effective way. Osborne is applying for permission to go to Liberia as a missionary. Our hopes and prayers go with him for we are proud that one of our Leaguers may be chosen for this work. At a dedication service, a cross was added to the Life Service Flag in honor of Hugh Baumgartner, who is now Assistant Pastor of Redeemer Lutheran Church, Atlanta, Ga.

Zion League entertained with a chicken dinner on Saturday night. We were well-fed the entire time, but to these war-weary, meat-hungry city dwellers, this was a feast indeed. Games followed. A short devotional closed the evening of fun. At this time, Rev. C. A. Linn, Pastor of Ascension Lutheran Church, Savannah, spoke on "Knights of the Kingdom." This was a most inspiring talk.

On Sunday morning the Sunday School lesson was taught by Rev. T. A. Graves, Pastor of the Lutheran Service Center at Savannah, while the Service was conducted by the Host Pastor, Rev. E. A. Felker, and the sermon, "Seek First God's Kingdom," was preached by Rev. Joseph W. Frease, Executive Secretary of The Luther League of America.

At a candlelight service the following officers were installed for the coming year: President, Miss Eleanor Upchurch, Atlanta; Vice-President, Carl Kuhlman, Atlanta; Treasurer, Miss June Martin, Savannah; Recording Secretary, Miss Mary Katherine Reiser, Augusta; Corresponding Secretary, Miss Jennie Linn, Savannah; Educational Secretary, Miss Runnell Heidt, Marlow; Missionary Secretary, Miss Margaret Graf, Cullman, Ala.; Life Service Secretary, Louis Stacker, Augusta; Intermediate Secretary, Miss Madge Seckinger, Rincon, and Press Secretary, Miss Helen Kessel, Savannah.

—Helen Kessel, Press Secretary



Georgia-Alabama Convention, Zion Church, Marlow, Ga., April 14, 15, 1945

THE GOOSE AND THE SWAN

(Continued from Page 12)

Continuing his preachings and teachings against the evils of the Church, Hus was soon excommunicated, and since this failed to stop him, he was summoned to appear before a council of the Church to answer charges against him. He was promised safe-conduct by the Emperor both to and from the meeting of the Council, but the Council immediately arrested Hus, and placed him in prison, where he was chained by the arms in the daytime and the arms and legs at night. After many months, and given no chance to defend himself, Hus was condemned to death. "We commit thy soul," said his captors, "to the devil." "And I commit it," replied Hus, "to the most sacred Lord Jesus Christ."

Finally, on July 6, 1415, chained to a stake in the public square, crowned with a paper crown decorated with pictures of devils, fagots heaped about him, the fire was lighted, and Hus was soon dead. His ashes were thrown into the Rhine River.

In Bohemia Hus is similar to the word "goose". There is a tradition that as Hus was burned at the stake he exclaimed, "You this day burn a goose, but a hundred years hence a swan will arise, whom you will not be able to burn." And one hundred years later? Marching in the footsteps of Hus, Martin Luther came forth and in spite of Pope and princes, the torch of Spiritual freedom was triumphantly carried forward. The swan of Hus, a symbol of Luther, even today graces the top of some Lutheran churches.

It matters not whether you follow in the footsteps of the goose or the swan, for in either case you would stand unflinching upon the Scriptures

as your rule and guide in life. You may not be asked to die the physical death of the martyred "goose," but you are asked to show your faith in the teachings of the "swan" by giving your talents and means to hold high the torch of the Church of Luther. The Sustaining Membership Fund of The Luther League of America is one opportunity presented to you to lift high this torch. Send in your \$1 Contributing or Service Membership today. A \$5 Loyalty, Honor, Memorial or Gift Membership will help lift the torch still higher to light the way for our Lutheran Youth through the Luther League program. Send in your gift today to 405 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pa.

MILDRED GARTELMANN
Chairman, Sustaining
Membership Committee

Editor's Note. The inspiration for this article by Miss Gartelmann was the weather-vane swan atop Zion Lutheran Church, Marlowe, Georgia, where the 1945 convention of the Synodical League was held, April 14, 15.

The Zion congregation is one of the early Salzburger congregations of Effingham County, Georgia, the most famous of which is old Ebenezer Church. It was organized in 1746, thirty years before the independence of the United States of America. It is not definitely known just when the swan weather-vane was placed on the church, but it is possible that the early members knew the legend of John Hus's reputed prophetic statement before they emigrated to America.

The illustration used on page 12 is a picture of the swan weather-vane on the 200-year-old Ebenezer Lutheran Church, New Amsterdam, British Guiana, and is loaned by courtesy of the U. L. C. Foreign Mission Board.



PHOTO BY LAMBERT

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SEPTEMBER 23, 1945

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LUTHER LEAGUE TOPIC STUDIES, THIRD QUARTER, 1945

INTERMEDIATE

Following the American Way JULY

- 1—Of Justice for All
Isaiah 9:7
- 8—Of Liberty for All
Jeremiah 34:15
- 15—Of Happiness for All
Psalm 144:12-15

Patriots Today and Tomorrow

- 22—Who They Are Today
II Samuel 8:14-18
- 29—Who They Will Be Tomorrow
I Kings 1:32-40

Out-of-Doors with God AUGUST

- 5—Meeting God in the Out-of-Doors
Psalm 104: 1-12, 24, 25, 31-35
- 12—Follow the Gleam
Matthew 6:22, 23; John 1:9
- 19—In the Glow of the Campfire
Matthew 17:1-9
- 26—*Book Study
Esther

SEPTEMBER

- 2—*Why People Work
Genesis 2:4-8, 15
- Thinking of School Days*
- 9—Why Go To School?
Luke 2:46, 47
- 16—Getting Along with the Teacher
I Thessalonians 5:12, 13
- 23—YOUTH SUNDAY
- 30—Getting Along with the Schoolmates
I Thessalonians 5:15-19

Materials published quarterly in
The Intermediate Quarterly Helps

SENIOR

Prescription for Peace JULY

- 1—Peace with God
Romans 5:1-5
- 8—Forgive and Forget
Matthew 18:21-35
- 15—Practice Peace
Romans 12:17-21
- 22—Biography—George Washington Carver
- 29—Vacations for Christ

Hobbies and Habits

AUGUST

- 5—Using My Spare Time
Ephesians 5:14-16
- 12—Developing My Gifts
Matthew 25:14-30
- 19—The Power of Habit
Philippians 4:8, 9
- 26—Hymns We Love
Colossians 3:16

Like a Mighty Army

SEPTEMBER

- 2—We Know Our League
Luke 10:1-9
- 9—We Set Our Goals
Matthew 28:18-20
- 16—We Go Into Action
Acts 3:1-26
- 23—YOUTH SUNDAY
- 30—Biography: Albert Schweitzer, M.D.

Materials published quarterly in
The Senior Quarterly

YOUNG PEOPLE

Christ's Nature Parables JULY

- 1—Christian Patriotism
Romans 13:1-7
- 8—Sower and the Seed
Matthew 13:1-23
- 15—The Lilies of the Field
Matthew 6:28-32
- 22—The Vine and the Branches
John 15:4-8
- 29—The Pearl of Great Price
Matthew 13:45, 46

Four Great Hymns AUGUST

- 5—"God, The All Merciful"
Isaiah 1:1-20
- 12—"Rise Up, O Men of God"
Matthew 10
- 19—"Dear Lord and Father of Mankind"
John 14:27-31
- 26—"O Christians Leagued Together"
Ephesians 6:1-18

Roots of Righteous Living SEPTEMBER

- 2—A Personal God
Exodus 3:1-15
- 9—What Man Is
Genesis 1:26-28; 2:7
- 16—Broken Relation—Sin
Genesis 3:1-19
- 23—YOUTH SUNDAY
- 30—What God Has Done About
Righteous Living—John 3:16, 17

Materials published monthly in
The Luther League Review

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Young People's Topics For August

PLEASE NOTE! Luther League workers who are now renewing their activity after a period of inactivity will need an explanation of where the topics study materials are now to be found. All of the material for **Young People**, those 18 years old and over, both the basic and the supplementary material, which was formerly published in the old quarterly, is now printed in this place. The **New Senior Quarterly** carries the material prepared for the Senior High School group. The **Intermediate Quarterly Helps** carries all the material for Intermediates.

Beginning with the September, 1945, issue of **The Luther League Review** it is planned to have topics for a given month appearing in the magazine which bears the dateline of that month. For example, September topics will be printed in the September issue. This will be accomplished by publishing only the August topics in the July-August issue.

TOPIC STUDY FOR AUGUST 5 » » »

X Trinity

FOUR GREAT HYMNS: (1) "GOD, THE ALL-MERCIFUL"

Isaiah 1:1-20

Mrs. Herman W. Cauble, Concord, N. C.

● Preparation

This is the first of a series of hymn studies. Being a prayer for peace, it appropriately comes at this time.

On a table may be placed a plowshare and a sword. Between them may be displayed a cross, the symbol of Christian sacrifice without which the alchemy of changing swords into plowshares can never be accomplished.

The Bible readings may be distributed to a number of members with the request that each develop the thought contained in a given reading and speak for a minute or two on the subject set forth.

Borrow a phonograph and at least the second of the two records in the Tchaikowsky "1812 Overture" and play it during the presentation of the topic to show how the composer weaves in the Russian Hymn. If the hymn tune is unfamiliar to your group, borrow a record of some choral group singing it and play it before it is sung.

● Program

Hymn: "God of Our Fathers" (363 PSB)
Responsive Reading: Psalm 46 (Page 36 PSB)
Gloria Patri (Sung)

Introduction to the Topic: By the Leader

(1) Who wrote the hymn?

(2) About its tune

(3) Play the last Movement of the Tchaikowsky "1812 Overture" and see how the Russian Hymn is woven in.

The Lesson: Isaiah 1:1-20

Unfolding the Meaning of the Stanzas:

Stanza 1: "God the All-Merciful!" Discussion: Is God all mercy? Is it only the Japanese and the Germans who have "forsaken" His "ways of blessedness?" Has America been partner in this business of forsaking God and slighting His Word? Give proof of your statement. Is there a sense in which war can be viewed as expressing the wrath of God? What is meant by the expression, "God uses the wrath of man to praise Him"? Is our first impulse to pray for peace and then do nothing about it? What can we do about it? Is it right to pray for "peace in our time?"

Stanza 2: "God the All-Righteous One!" Discussion: Is God all-righteous? What is meant by that? Who hath defied Him? How do men defy Him? Does man's defiance change the plans and purposes of God? Why will not "falsehood and wrong" be tolerated by Him? Are we justified in praying for "peace in our time?"

Stanza 3: "God the All-Wise!" Discussion: Reconcile "fire of Thy chastening" with "God the All-Merciful." Does God "know it all"? Do these lines express great fear or great faith? Quote words in proof of the answer. What is the most which man can

do to God's plans? Show how this stanza expresses this truth. Compare the prayer for "peace in our time" with the confidence here expressed, "Thou wilt give peace in Thy time, O Lord?"

Stanza 4: "So shall Thy children with thankful devotion." Discussion: Who are "Thy children?" Where do they live? Are they victors or vanquished? Is any one safe in modern warfare? Does peace mean (in part) being saved "from peril and sword?" Does "from ocean to ocean" simply mean the western hemisphere, or North America? Give reasons for your answer. Are we glad for the return of peace? Is there any reason to believe that we are grateful for the peace with victory which has now come to us in Europe? Does the recent San Francisco Conference give evidence of the fact that the nations want peace? Do they recognize the part which God must have in the making and keeping of the peace?

Hymn: "God the All-Merciful" (367 PSB)

The Offering (Solo, DeKoven's "Recessional")

Bible Readings: With one-minute comments by members

A Litany for Peace

O God, the Father in heaven:

Have mercy upon us.

O God, the Son, Redeemer of the world:

Have mercy upon us.

O God, the Holy Ghost:

Have mercy upon us.

For our sins by which we have grieved Thee;

For our national irreverence, and forgetfulness of Thy love;

For our indifference to religion, and to Thy holy Church;

For our deafness to Thy call and pleading;

For our unworthy and scanty penitence;

And for our blindness to the spiritual needs of the world:

We offer Thee our deepest sorrow, O Lord.

O Christ, forgive us,

O Christ, deliver us.

That our Nation may be drawn to Thee;

That the fulfillment of Thy will may become our one desire;

That we may be cleansed of the lower motives of greed and revenge;

That Thou wilt give us a deeper experience of prayer;

That we may render an unselfish devotion to our country;

That Thou wilt uphold and direct our President (King), and all in authority;

That Thou wilt defend and preserve our soldiers, sailors, and airmen;

And that all our people may possess courage, and the spirit of endurance;

We humbly beseech Thee, O Lord.

To sustain all who are now engaged in working with their hands;

To comfort those who are under the continuous strain of apprehension;

To remember our brethren in captivity, prisons, and bitter bondage;

To bind up our wounded, sheltering them under Thy wings;

To stretch out Thine arm to all who are lonely, tempted, or discouraged;

And to have mercy upon all whose trust is in Thee;

We beseech Thee to hear us, good Lord.

To hasten the day of peace;

To cast away the cords of hate;

To possess the uttermost parts of the earth;

To forgive our enemies, and to turn their hearts;

To scatter the peoples that delight in war;

And to renew us thoroughly;

Hear us, good Lord, and receive our prayer.

O Christ, spare us.

O Christ, heal us.

The Lord's Prayer. Amen.

● The Topic

Writers of the Hymn

This hymn is a composite—not a collaboration, for twenty-eight years lies between the writing of its stanzas.

Henry F. Chorley (1808-1872) was musical critic for the "London Athenaeum".

In 1842 he wrote a hymn, "In Time of War".

Although this was a prayer for peace, England was not at that time actively engaged in war.

During the Franco-Prussian War, some twenty-eight years later, John Ellerton, Vicar of Crew Green, wrote an "imitation" of Chorley's hymn.

Just how the two became "dove-tailed" we do not know, but stanza 2 in our hymn book is from Chorley while the others are from Ellerton.

A country clergyman, but best known as a hymn-writer and hymnologist, Ellerton graduated from Trinity College, Cambridge.

No less than eighty-six hymns are ascribed to him—either as original or translated.

Dr. Moffatt says, "His work as a hymnologist was of first importance."

In our own Common Service Book we find the following hymns by Ellerton:

"Behold Us, Lord, a Little Space"

"Saviour, Again To Thy Dear Name"

"This Is the Day of Light"

"Welcome, Happy Morning"

"Now the Laborer's Task Is O'er"

"God, the All-Merciful"

About the Hymn's Tune

Musically, this hymn is most stirring. The hymn-tune name, "Russian Hymn", gives us the clue.

Alexis T. Lwoff (Lvov) composed it as the National Anthem of old Russia.

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TOPIC STUDY FOR AUGUST 12 » » »

XI Trinity

FOUR GREAT HYMNS: (2) "RISE UP, O MEN OF GOD!"

Matthew 10

Mrs. Herman W. Cauble, Concord, N. C.

● Preparation

This is the second in the series of topics on "Four Great Hymns". It is a rousing call to action—Christian social action and brotherhood. A bugle will make a suitable symbol to use in connection with this topic. It may be drawn on a poster, or on the blackboard with appropriate lettering. A bugle may be placed on an attractively arranged table at the front of the room, and reveille may be blown at some suitable place on the program.

If the meeting is held in the open air, it would be fine to have the hymn singing accompanied by a trumpet.

● Program

Hymn: "Lead On, O King" (290 PSH)

Responsive Reading: Psalm 98 (Page 41 PSH)
Gloria Patri (Sung or Said)

Prayer: O Lord Jesus Christ, who hast founded the Church for Thyself, and hast promised to dwell in it forever: Enlighten and sanctify it, we beseech Thee, by Thy Word and Spirit; endue all pastors with Thy grace that they may with confidence and joy guard and feed Thy sheep; bless all who serve Thee in the government of Thy Church, in the care of the poor, in the ministry of Thy praise and in the teaching of the young. Let every knee bow and every tongue confess Thee, Lord, to the glory of God the Father. Amen.

Introduction to the Topic: By the Leader

(1) Its Author

(2) Its Tune

The Lesson: Matthew 10 (Select some suitable portion)

Understanding the Hymn

Stanza 1: "Rise up, O men of God".
Discussion: Calling men to action,—is this suitable only for use by men? What are some of "the lesser things" the hymn enjoins men to "have done with"? What kind of consecration does this stanza call for? For what service does it make this demand?

Sing with spirit and understanding stanza 1 (289 PSH). Accompany with trumpet or other wind instrument, if possible.

Stanza 2: "His Kingdom tarries long."
Discussion: What can men do to delay the coming of the Kingdom? Can they prevent its coming? How does the stanza indicate that the Kingdom may be brought in? What has brotherhood to do with the Kingdom?

Sing stanza 2 (289 PSH).

Stanza 3: "... the Church for you doth wait." Discussion: Is there any factual truth in this statement? What could the Church of today accomplish if it could enlist a larger percentage of its manpower in its active service? Why is "her strength unequal to her task"? In what does the Church's greatness lie?

Sing stanza 3 (289 PSH)

Stanza 4: "Lift high the Cross of Christ!"
Discussion: What does it mean to "lift high the Cross of Christ"? Will that task be easy? What does it mean to "tread where His feet have trod"? What is the final appeal of this stanza to men for action?

Sing stanza 4 (289 PSH).

The Offering

Prayer of Dedication

The Lord's Prayer

Hymn: "O Master, Let Me Walk" (288 PSH)

● The Topic

Introduction

Great movements in the Church need hymnody to express them. Through sacred song, great truths become the

property of the masses. Look at the Protestant Reformation—Luther's great hymns won thousands where sermons would have failed. Luther translated the Bible into their own tongue and wrote hymns "so that God might speak to them in His Word and that they might directly answer Him in their songs." In the hymns of Bishop Heber, the missionary movement found similar voice.

At the close of the last century and during the early years of this one, the Brotherhood Movement was the inspiration of what now has become one of our great hymns—"Rise Up, O Men of God!"

Its Author

The author of the hymn is Dr. William Pierson Merrill. At that time he was pastor of the Brick Presbyterian Church of New York City. The Brotherhood Movement was going strongly in the Presbyterian Church.

Nolan R. Best, editor of "The Continent", mentioned to Dr. Merrill the urgent need of a hymn for this movement.

The suggestion lingered in the mind of Merrill until one Sunday in 1911 while on a Lake Michigan steamer returning to Chicago for service the hymn came up "without conscious thought or effort." The hymn is now in wide use and several times a year the author receives requests to have it included in new hymn collections.

Concerning the use of the hymn Dr. Merrill writes, "Its wide use has given me great satisfaction. I have heard it sung in many countries, and several languages, including Chinese and Japanese. Dr. Cadman once wrote to me, 'That hymn will be sung when every thing else about you has been forgotten'."

In 1929 Dr. Merrill met the Bishop of Ripon in Germany who congratulated him on being the author. "I use it," said the Bishop "at every confirmation service in my diocese where young people are received into the Church."

Its Tune

The tune to which Dr. Merrill's hymn is most frequently sung is "St. Thomas". That is the tune to which we sing, "I Love Thy Zion, Lord." The compilers of our "Parish School Hymnal" set Dr. Merrill's words to "Festal Song", which both in spirit and metre fits it very well.

Little is known about the writing of "Festal Song," the occasion which called it forth or the words with which it was originally combined. However, it is the work of William Henry Walter, Doctor of Music (1825-1894) an American composer who was born in Newark, N. J., and lived all of his adult life in that metropolitan area, serving as organist in several Episcopal Churches in Newark and New York. In 1856 he was appointed organist at Columbia College (now Columbia University), New York. Dr. Walter is the author of "Manual of Church Music" and other works. The writing of "Festal Song" seems to have taken place in 1894, the year of his death, so it can be assumed that it is a work of his fully matured years.

Understanding the Hymn

Stanza 1

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings."

The voice speaking through this hymn is the voice of command. In Isaiah 52:1 we read, "Awake, awake, put on thy strength, O Zion." God can help only those who help themselves. Strength returns to us when the arm of the Lord is mighty within us. As the Church of Christ, He calls upon us to rise up, "have done with lesser things" and give our strength to serve Him.

Stanza 2

"Rise up, O men of God!
His kingdom tarries long:
Bring in the day of brotherhood
And end the night of wrong."

Dr. Merrill had served pastorates in Chicago and Philadelphia before coming to New York City. He had had ample opportunity to observe man's inhumanity to man. It is in the large cities, where large groups of population are centered, that this sad fact becomes the more obvious and distressing to a serious observer. There seemed to be such utter disregard for each other. Every man was for himself alone, the devil take the hindmost. So Dr. Merrill made his great hymn plead for brotherhood, for justice for each other, for an end to the wrongs which men callously and carelessly committed against each other. Only so, he believed, would the kingdom be hastened.

Stanza 3

"Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task:
Rise up, and make her great!"

Now we may ask, what is the strength of the Church? Its buildings, lands, wealth, etc. are its earthly possessions and are means by which the Church helps reach others, but these things are not its strength.

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TOPIC STUDY FOR AUGUST 19 » » »

XII Trinity

FOUR GREAT HYMNS: (3) "DEAR LORD AND FATHER OF MANKIND"

John 14:27-31

Mrs. Herman W. Cauble, Concord, N. C.

• Preparation

This is the third in the series of topics on the general theme, "Four Great Hymns". An attempt should be made to make the presentation as different as possible from the two which preceded it. Questions for discussion following each stanza are omitted in the case of this hymn.

Dr. H. Augustine Smith, in "Lyric Religion", suggests the following pictures as illustrative of parts of the hymn:

"Dear Lord and Father"—"Come Unto Me", Bloch
"In Simple Trust"—"Christ and the Fishermen", Zimmerman
"O Sabbath Rest by Gahlee"—"Jesus Walking by the Sea", Gruenwald
"Drop Thy Still Dews"—"Christ the Remunerator", Ary, Scheffer
"Breathe Through the Heats"—"God Speaks Through the Whirlwind", Russell
The same author points out a suitable hymn and scripture responsive reading, as follows:
Dear Lord and Father . . .
In deeper reverence, praise,
John 4:23

In simple trust . . .
Let us, like them . . .
Rise up, and follow Thee.

Mark 1:17, 18
O Sabbath rest . . .
Where Jesus knelt . . .

Mark 1:35
And let our ordered lives . . .
The beauty of Thy peace.

Philippians 4:7
Speak through the earthquake, wind, and fire,
O still small voice of calm!

I Kings 19:12, 13
This hymn shows Whittier's intimate acquaintance with the Bible. If it is desired, the above might be substituted for the reading of the Scripture lesson suggested or for the Psalm.

• Program

Call to Worship: O come, let us worship and bow down: let us kneel before the Lord, our Maker. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His and He made it; and His hands formed the dry land. "Be still and know that I am God."

Responsive Reading: Psalm 63 (Page 37 PSH)
Gloria Patri (Said or sung)

Scripture Lesson: John 14:27-31 (or suggested reading above. Bible parts may be looked up by each participant at the time, or they may be written out on the blackboard or mimeographed on pieces of paper.)

Prayer: Dear Lord and Father of mankind, Who hast granted us Thy Holy Word and revealed Thyself to us therein, teach us anew the beauty of Thy peace which passeth all understanding. Grant us ready hearts that we may hear Thy "follow Me" and such willing spirits that we "in simple trust like those who heard beside the Syrian Sea", may "rise up and follow Thee". Amen.

Hymn: "O That the Lord Would Guide My Ways" (232 PSH)

Presentation of the Topic

Singing of the Hymn: "Dear Lord and Father of Mankind" (223 PSH)

The Offering

The Lord's Prayer

The Benediction

• The Topic

For our hymn-study we have chosen "Dear Lord and Father of Mankind." Written by one of America's best-loved poets, it has become one of the best,

if not the very best, prayer hymns of the world. Both its words and music are reverent and quietly beautiful.

Its Author

John Greenleaf Whittier was born in 1807 on a New England farm. A Quaker by birth, most of his poems reflect the teachings of deep personal religion which governed his entire life. His life span from 1807 to 1892 covered the Civil War days and we find he gave up a promising career in order to champion an unpopular cause. A strong abolitionist, through his writings in the various magazines and papers of which he was editor, he became a mighty factor in developing public sentiment which later created the emancipation movement.

Although he disclaimed all credit to being a good hymn-writer because he knew nothing of music, he agreed that "a good hymn is the best use to which poetry can be devoted." Sixty-four of his hymns are in common use today.

"The Brewing of Soma"

"Dear Lord and Father of Mankind" was not written as a hymn. Its five stanzas were the conclusion to a poem called "The Brewing of Soma." To appreciate the rare beauty and depth of this hymn, one must replace it in its original setting, at the conclusion of this poem, "The Brewing of Soma."

The story of this poem tells how in old Vedic days, in "the morning twilight of the race" the priests brewed the drink of the gods called the "Soma." Intoxicated by this drink, "Soma," the worshippers went into trances of joy and "soared upward, with joy elate" then sobered, they sank back to earth. True to his Quaker upbringing, he accuses each succeeding age of trying by trances, music, incense, etc., to soar upward to heaven and bring the skies nearer. He brings the accusation down to his own age with these lines:

"And yet the past comes round again,
And new doth old fulfill;
In sensual transports wild as vain
We brew in many a Christian fane
The heathen Soma still!"

With this line the poetic tempest ceases and we have the quietly beautiful:

"Dear Lord and Father of mankind
Forgive our feverish ways,
Reclothe us in our rightful minds
In purer lives Thy service find,
In deeper reverence, praise."

In "Quietness" and "Confidence"

This first stanza betrays Whittier's Quaker upbringing. We read in Isaiah 30:15—"For thus said the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." "Quietness" and "confidence" are our key words here. Quietness is the result of confidence. Confidence is the secret of quietness. Noise is no true sign of energy—it usually bespeaks superficial nature. Confidence is the child of wisdom.

If we read this entire chapter of Isaiah, we find the sin of the Israelites to be three-fold: (1) they had deserted God, because they now (2) distrusted God. This distrust was due to: (3) the spirit of materialism.

How could they be saved? The answer comes, "in returning and rest shall ye be saved, in quietness and in confidence shall be your strength."

Our first duty then is to return to God. He says, "If with all your hearts ye truly seek me, ye shall ever surely find me."

When we ask, "Will the Lord wait?" the answer comes, "He waits because He is a God of judgment." And we must wait, too. Sometimes we must be patient workers who sow the seeds of Christianity in hearts and wait a lifetime to see God bring forth the increase. Maybe we are patient sufferers or inquirers seeking truth.

Yes, God does wait for us and the way of return is to surrender to the Divine Will.

"In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee."

The Still Small Voice

In I Kings we read a description of the Lord passing by—"a great strong wind rent the mountains, and brake in pieces the rocks . . . and after the wind an earthquake; . . . and after the earthquake a fire; and after the fire a still small voice."

Dean Stanley has said, "Not in the wind that parted the Red Sea, or the fire that swept the top of Sinai," was God brought so near to man, "as in the still small voice of the child at Bethlehem."

Gunpowder deafens the ears but enriches no one. Electricity and gravitation have been quietly at work for centuries. The wonders and terrors of God awe the soul; His love melts it.

Whittier shows his complete understanding of the Scriptures as he writes the final stanza. Having pled with his own age to cease their feverish ways and return to God, he realizes the still

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TOPIC STUDY FOR AUGUST 26 » » »

XIII Trinity

FOUR GREAT HYMNS: (4) "O CHRISTIANS!
LEAGUED TOGETHER"

Ephesians 6:10-18

Mrs. Herman W. Cauble, Concord, N. C.

● Preparation

This is the last topic in the series, "Four Great Hymns". It presents in dramatic form a study of the Luther League Rally Hymn, which all Luther Leaguers should know from memory.

For additional information about the hymn, consult the pamphlet, "Things You Ought To Know," obtainable at 10¢ each from Luther League Headquarters, 405 Muhlenberg Building, 1228 Spruce St., Philadelphia 7, Pa.

This pamphlet contains material about the Luther coat-of-arms which became the Luther League emblem in 1896 at the Chicago Convention. A fuller study of the seal may be planned as a result of having this information.

● Program

Hymn: "Beautiful Saviour" (184 PSB)

Responsive Reading: Psalm 46 (Page 36 PSB)

Gloria Patri (Said or sung)

The Lesson: Ephesians 6:10-18

The Prayer: "Our Father, we pray Thee, give us clean hands, clean words, and clean thoughts; help us to stand for the hard right against the easy wrong; save us from habits that harm; teach us to work as hard and play as fair in Thy sight alone as if all the world were looking on; forgive us when we are unkind, and help us to forgive those who are unkind to us; keep us ready to help others even though it be at some cost to ourselves; send us chances to do a little good every day, and to grow more like Thy dear Son; this we humbly ask in His Name. Amen."

Hymn: "I Was Made a Christian" (126 PSB)

Presentation of the Topic: A Dramatic Skit

Singing the Luther League Rally Hymn (294 PSB)

Discussion of Pertinent Questions (of your own choice)

The Offering

The Lord's Prayer

Hymn: "Saviour, Blessed Saviour" (190 PSB)

● The Topic

CAST:

- Reader I—Black choir robe
- Reader II—Black choir robe
- Cross—Black robe
- Heart—Red robe
- Rose—White robe
- Sky—Blue robe
- Golden Ring—Gold robe

(A wide band from right shoulder to left waist of the various colors may be worn instead of the robes.)

Readers carry open Bibles.

Cross carries a large Luther League emblem in colors (3 feet in diameter.)

As each speaks, he takes his place as follows:

Reader I	Cross	Reader II
Heart		Rose
Sky		Golden Ring

Leader: So often we sing our Luther League Rally Hymn without thinking of the words or their meaning. Tonight some of our Leaguers are going to show you the Scriptural background of our rally hymn and ex-

plain the Luther League emblem upon which the hymn is built.

Reader I: O Christians! leagued together, to battle for the right, arise and don your armor, put the foe to flight.

Reader II: We proudly bear as banner a cross within the heart, to show that we have chosen Christ, the better part.

Cross: Faith in Christ crucified saves us.

Reader II: But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Cross: I am the cross. Black am I and intended to cause pain, for on me the Saviour died. Keep me within your heart to show that you have chosen Christ, the better part.

Heart: For with the heart man believeth unto righteousness.

Reader II: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.

Heart: I am the heart. Although the cross within me is black it does not change my color. It does not destroy nature—that is, it does not kill, but keeps alive. "For the just shall live by faith."

Rose: Then joy and peace and comfort shall blossom as a rose.

Reader II: Now our Lord Jesus Christ Himself, and God, even our

Father, which has loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.

Rose: I am a white rose—not red, for white is the ideal color of all angels and blessed spirits. The heart is fixed upon me to show that faith causes joy, consolation and peace.

Sky: The promise which was made unto the fathers, God hath fulfilled the same unto us their children: in that He raised up Jesus again.

Reader II: Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

God hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

Sky: I am the sky—colored ground. I denote that such Joy of faith in the Spirit is but a beginning of heavenly joy to come—not yet revealed but anticipated.

Golden Ring: All hail, our glorious Saviour! We march where Thou hast trod, to seek Thy House of Triumph, the City of our God.

Reader II: After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood around about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever. Amen.

Golden Ring: I am the golden ring to signify that such bliss in heaven is endless, and more precious than all joys and treasures.

Reader I: Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers,

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For AUGUST 5

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Augustine Smith in "Lyric Religion" gives us a vivid picture as to how the composer, Tchaikowsky, in his "1812 Overture" makes use of this hymn. "Tchaikowsky pictures Napoleon's Invasion of Russia, the burning of Moscow, the final and fatal thrust at the French of the Russians by playing the 'Marseillaise' against the 'Russian Hymn', with the 'Russian Hymn' sweeping all before it in the finale."

The words and music of "God the All-Merciful" are an admirable combination.

Unfolding the Meaning of the Stanzas

Stanza 1

"God the All-Merciful! earth hath forsaken
Thy ways of blessedness, slighted Thy
Word;
Bid not Thy wrath in its terrors awaken:
Give to us peace in our time, O Lord!"

This stanza is general in character and much of it might refer to almost any period in history. God's people had sinned, done amiss, gone against His will. Our hymn is quite scriptural—"earth hath forsaken Thy ways of blessedness, slighted Thy Word."

God had raised Israel to greatness. Israel had forgotten. Notwithstanding their disobedience, He still called them "sons".

Stanza 2

"God the All-righteous One! man hath
defied Thee;
Yet to eternity standeth Thy Word;
Falsehood and wrong shall not tarry
beside Thee:
Give to us peace in our time, O Lord!"

The ox and the ass are the least intelligent of animals, yet they know their owner. Not so, God's people. He made and created us in His own image, yet we pursue our own sinful way and have rebelled against Him. Despite all our backslidings He does not cast us off. Our nation is sunk in sin. How hopeless our condition! What corruption! How heavy with guilt are we! Yet—"to eternity standeth Thy Word." What is this Word; what is His promise?

Stanza 3

"God, the All-wise! by the fire of Thy
chastening
Earth shall to freedom and truth be
restored;
Through the thick darkness Thy kingdom
is hastening;
Thou wilt give peace in Thy time, O Lord!"

God requires two things—cease to do evil and learn to do well. In verse 16 of the Scripture we read, "wash you, make you clean." Although God is a merciful God, He cannot overlook transgressions and will surely visit the iniquities of the fathers upon the children unto the third and fourth generation.

Stanza 4

"So shall Thy children with thankful
devotion
Praise Him who saved them from peril
and sword,
Singing in chorus from ocean to ocean,
'Peace to the nations, and praise to the
Lord!'"

Verse 19 of the scripture reads, "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of Jehovah hath spoken it." The reward mentioned in this verse is merely temporal. To Israel, God offers peace and prosperity in a land filled with good things. All this is in addition to the eternal blessedness promised in heaven.

The fairness of God is shown. He says, "Come now and let us reason together." Then He places an alternative before us. "Though your sins be as scarlet, they shall be white as snow." To those returning to God, He grants the sunshine of His favor, the blessedness of Christian fellowship, the hope of eternal life, and the secure knowledge that He has saved them from peril and the sword.

But the other choice offered is to refuse His grace and suffer. They who remain apart must abide under the condemnation of the just.

"For the mouth of Jehovah hath spoken it." This is a weighty ending. It indicates certainty of fulfillment. Jehovah cannot lie.

● Bible Readings

Exodus 34:6, 7. God is here made known as indescribably considerate of the needs of men, and yet at the same time inexorably just. He is merciful but He cannot overlook transgression. By no means will He allow the guilty to pass unpunished.

Deuteronomy 4:31. It is not mere sorrow for past sins and their consequences, but a seeking God with all the heart. Such procures divine mercy, for God never forgets His part of the covenant, although His people forget theirs.

Psalms 32:12, 13, 15, 16, 18, 19. This is a Psalm of national deliverance, evidently called forth by some historical occasion. Based on His creative power, God is pictured as the Ruler of all the earth. The defense of Israel was not in military power. The "eye of Jehovah is upon them that wait for Him."

Isaiah 55: 10-12. This is the promise of the Lord for peace and restoration to the Israelites of their own land. As certainly as the elements fulfill their purposes, so will Jehovah fulfill His promise.

Isaiah 2:2-4. Isaiah quotes a prophecy that the nations shall resort to Zion, and there learn true religion, with the result of universal peace. The conviction of the universality of the religion of Israel is here plainly shown. In the end, all nations and religions shall stream upward unto the holy mountain of God's house.

II Chronicles 30:9. Even after we abandon and reject God, there is promise of restoration on condition of repentance. "By the fire of Thy chastening, earth shall to freedom and truth be restored."

On steadfastness in truth and holiness rests its strength. The parable of the man that built his house on a rock aptly illustrates the strength of the Church. The storms could blow and the winds could lash but the house could not be moved. Just so the Church; for centuries it has been buffeted by false prophets, isms, persecutions, etc., but always it has withstood. We have the promise, "the gates of hell shall not prevail against it." Not only steadfast in truth, but steadfast in holiness it must be in order to repel the attacks on its purity.

The Church's strength in the second place consists in its fruitfulness. Does it bring forth pure and wholesome lives, kind deeds, righteous living? Indeed, it calls for manly deeds, decisive action and undivided loyalty. How strong She is depends upon how fruitful Her members are. "Rise up, O men of God . . . bring in the day of brotherhood."

Her usefulness is the third source of strength. Endless is the list wherein young people can exercise this strength. Clothe the naked, feed the hungry, teach the ignorant, comfort the sorrowing, visit the sick and shut in, be teachers in the Sunday School, report prospective members to the pastor as well as visit them yourself, sing in the choir, help the pastor in his office—such as typing, mimeographing, folding the bulletins. The list is endless—the longer you look the more you are able to find.

Stanza 4

"Lift high the cross of Christ!
Tread where His feet have trod:
As brothers of the Son of Man,
Rise up, O men of God!"

Finally we have ahead of us always the command, "Seek ye first the Kingdom of God." We are soldiers of Christ, engaged in a campaign of love. We have a banner and we have our watchword. "Lift High the Cross of Christ"—that is our banner. In I Corinthians 16:13 we find our watchword: "Watch ye, stand fast in the faith, quit you like men, be strong."

As soldiers we have two things to do—watch and stand fast. We must avoid carelessness, fickleness and moral feebleness. As St. Paul says, "We wrestle not with flesh and blood, but with principalities and powers." We must constantly be on the alert lest we enter into temptation.

Lest we be tossed by indecision we must be steadfast in our faith. Our undivided loyalty to the cross of Christ is called for.

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TOPIC STUDY CONTINUATIONS » »

For AUGUST 12

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● Bible Readings

Matthew 6:33. The worldly man is oppressed with care for fear his wealth will vanish, his health fail or his plans miscarry. The Christian makes reasonable provision for the future. God promises sufficient maintenance to the righteous who seek first the Kingdom of God.

Mark 10:29-31. Those that give up houses and land for the gospel's sake have only a temporal loss. They will have a hundred fold return in spiritual blessings.

I Corinthians 16:13, 14. Are you a soldier of the cross? Do you have the armor of God? Have you taken the helmet of salvation and the sword of the spirit? Cultivate a spirit of Christian love.

Matthew 10:1-15. Jesus called the twelve and charged them as they set forth on their mission. They were to accept no compensation for their work—spiritual blessings would repay. They were to be Christ-like in all their doings. They were to "tread where His feet had trod".

Matthew 10:34-42. Christ must be first. No domestic claim can excuse us for disloyalty to Him. The Church is truly unequal to her task. We may and we must all have a part in her task. Not only a prophet or an apostle, but a little child may bring Christ into our home.

II Peter 1:5-7. Brotherly kindness is an important Christian grace. The apostle warned them to make sure that their lives exemplified this grace. There was no human brotherhood in the ancient world. There is little in the modern world, except where it exists as the result of Christian teaching. Even among Christians there must be ever and again the clarion call to show forth brotherly kindness.

For AUGUST 19

(Continued from Page 26)

small voice can be heard only by a listening ear, so he prays:

"Breathe through the heats of our desire,
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!"

About Its Tune

The hymn tune with which Whittier's words have become almost inseparably connected is also called Whittier. It was the work of Frederick C. Maker (1844-1927) and fittingly expresses the depth of religious feeling which lies in the hymn. It accurately reflects the quiet, gentle character and intense religious nature of the poet himself.

Concerning it the great hymnologist, Dr. H. Augustine Smith, of Boston University, writes: "It should be sung thoughtfully, slowly enough for good expression, but not 'dragily'. Careful attention should be given to the vowel sounds in such words as 'calm', 'balm', 'cease', 'strain', 'peace'. In the last stanza there is a unique opportunity for the expression of contrast between the two phrases 'earthquake, wind and fire' (which should be sung loud and dramatic) and 'O still small voice of calm' (subdued)."

● Bible Readings

John 4:23. To worship God in spirit is to worship with true inward reverence and not by mere outward show. To worship Him in truth means in true holiness of life. Christian truth is more than a belief, it is a way of life.

Mark 1:17, 18. Jesus called Simon and Andrew while they were actually at work to show that no idle or useless person can be a Christian. "And straightway they followed Him." Mark uses the word "straightway" nineteen times to denote the swiftness of the act.

Mark 1:35. Let us learn from Christ to give the early morning to prayer and meditation—not only talk to God but let Him talk to you.

Philippians 4:7. Upon the acceptance of Christ we receive the gift of the Holy Spirit. The consciousness of the Father's love fortifies our hearts against trouble and guards them in Christ Jesus. "Let our ordered lives confess, the beauty of Thy peace."

I Kings 19:11, 12. Elijah had tried to bring about a permanent religious reformation from material signs of Divine wonder. There had been the withholding of the rain, the raising of the dead, and the calling down from heaven of fire. Elijah expected to find God in the fire, the earthquake, the wind and the rain, but God was in the still small voice.

John 14:27. The peace God gives is not mere earthly joy and prosperity but it is the removal of all fear from our souls.

For AUGUST 26

(Continued from Page 27)

against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

"Soldiers of Christ, to arms, and take your stand!
Forth to the fight! Our Captain gives command,
Strong Son of God! He leads His Church to war,
We falter not, while He goes on before.

"Christ is our strength; 'tis He who makes us strong,
We live in Him, to Him our lives belong.
His Church we love, His Cross is all our boast!
Him we would praise with all His ransomed host!"

(Leaguers join cast in singing, "O Christians! Leagued Together.")

● Bible Readings

James 2:7. The name by which we are called. What is it? Lutheran, yes. But that came years later. The name Christian came first, and comes first. We are first Christians; secondarily Lutherans. Of course, to be a Lutheran is to be a particular kind of Christian. So, it is not, "O Lutherans Leagued together", but "O Christians" And we must see to it that we do nothing to "blaspheme that worthy name by which we are called", even as the first century Christians were so enjoined.

Ephesians 6:11, 12. "To battle for the right." The Christian life is not one of ease and inactivity, of quiet withdrawing from the world. Rather it can be likened to a continuing battle, one which requires of us great alert-

ness, proper equipment, supreme effort, and increasing skill. Evil and wrong abound in the world, but Christians are not to acquiesce in it and to let it go unchallenged. They are forever against evil and are ever in the "battle for the right".

Luke 22:33. What about our allegiance? Peter made a great boast. He was sincere but he did not realize the weakness of the flesh in the time of temptation. Do we? If we do, what will it lead us to be and do? Something of the same thing which was involved in Peter's confession of Christ is involved in our own. It must not be half-hearted, part-time, limited and with reservations, whether few or many. Yes, "to serve without surcease" is implied in our loyalty to Christ. It is well that we remind ourselves of this all-inclusive loyalty which is demanded of us by our faith in Christ.

II Corinthians 10:3, 4. A different kind of warfare. "Onward" is our warcry and different are our weapons, because different is our warfare. In this warfare there are not swords, and guns, grenades and tanks, ships and shells, planes and block-busters. Ours is a spiritual warfare requiring spiritual weapons. But let no one think that they are ineffectual. They are "mighty through God to the pulling down of strongholds". As the warfare itself is real, so the weapons are real and well-suited to that kind of warfare.

Romans 7:23. "We have self to conquer." Not all the warfare in which we are engaged is with forces without ourselves. The three sources of conflict are sometimes called "the world, the flesh, and the devil." "The flesh" in this instance stands for our sinful selves. Each of us is a sort of Dr. Jekyll and Mr. Hyde. There is a constant struggle within us between the good and the evil. Before the citadel of personality (the will) is fought the greatest of all battles. Yes, we have self to conquer—and that we accomplish when we surrender to Christ the Captain of our salvation, and make Him the Victor over our lives.

Ephesians 5:19. "Souls to cheer with song." The ministry of song is a ministry of encouragement. By it we are able to forge a greater bond of unity between and among ourselves. The founding fathers of the Luther League had just that in mind when the Luther League Rally Hymn was written. They hoped by the use of this particular song to unite more truly in faith and service all the young people of the Church, which at that time were organized in separate societies. The Rally Hymn has served faithfully in building Luther League morale through the years. May it stir us now to new and deeper devotion to Christ and His Church in the admittedly difficult days ahead.

Galatians 6:14. At the heart of our banner. There stands the Cross. It is the evidence that we have chosen "Christ, the better part", because Christ and the Cross are inseparable. The Cross is the unmistakable symbol of Christendom. We want to make it clear to all that it is to the Christ of the Cross that we look for our redemption. He is the Source of our life here and the ground of our hope for life hereafter. And we know that the fullness of life is not lived out here. There is a nobler, freer, better life in Him yet to be realized for each of us in heaven. But the life that we now live, being lived in Him, becomes to us the foretaste of that which is to come.

BOOK SUGGESTIONS

(Continued from Page 12)

fashion. Among its brief chapters are suggestions on choosing a life work. The author tells about some other good books to read and suggests how to find good reading. There is some time given, as all teen-age girls do—to talking about boy friends, dates (even blind ones). There are some hints on how to make home-work interesting and not a drudge.

Girls' clubs will find this book chock-full of ideas for informal discussion groups—even the boys will find some of these chapters helpful reading.

FINANCIAL REPORTS

DUES REPORT

June 7, 1945

	Quota	Paid
Northern California		
6—Southern California	\$ 79.00	\$ 79.00
Canada	270.25	100.00
Columbia District		
Connecticut	53.00	25.00
Florida	45.75	
Georgia-Alabama	82.75	29.00
Illinois	221.25	171.25
Indiana	106.25	
Iowa	114.50	
Kansas		
5—Kentucky-Tennessee	60.00	60.00
Maryland	233.00	142.75
Michigan	81.50	51.50
Midwest	140.00	
Minnesota	140.50	
Mississippi		
Montana	10.00	
Nebraska		
2—New Jersey	186.75	186.75
New York	50.00	
North Carolina	738.25	553.75
Ohio	375.00	93.75
4—Pacific Northwest	25.00	25.00
Pennsylvania:		
Central Pennsylvania		
Ministerium	1,112.50	
Pittsburgh	309.50	154.75
Rocky Mountain	22.75	
3—South Carolina	285.50	285.50
Texas	43.75	22.75
Virginia	228.25	114.14
1—West Virginia	43.75	43.75
Wisconsin		
South Saskatchewan		19.00
Alberta		10.00
		\$2,167.64

LIBRARY FUND PROJECT

June 7, 1945

	Quota	Paid
Northern California	\$ 48.00	\$ 11.50
22—Southern California	129.00	129.00
4—Canada	150.00	549.89
Columbia District	48.00	35.72
16—Connecticut	137.00	140.25
Florida	76.00	41.61
6—Georgia-Alabama	165.00	177.01
3—Illinois	417.00	491.70
Indiana	201.00	146.20
5—Iowa	265.00	266.00
11—Kansas	201.00	201.00
10—Kentucky-Tennessee	69.00	98.75
13—Maryland	505.00	667.08
2—Michigan	131.00	158.42
12—Midwest	140.00	157.16
20—Minnesota	218.00	218.00
Mississippi	23.00	22.40
7—Montana	12.50	12.50
Nebraska	158.00	94.93
1—New Jersey	198.00	264.38
14—New York	1,006.00	1,030.71
9—North Carolina	1,239.00	1,443.07
21—Ohio	549.00	577.67
Pacific Northwest	68.00	
Pennsylvania:		
18—Central Pennsylvania	1,237.00	1,294.00
19—Ministerium	2,185.00	2,205.50
Pittsburgh	630.00	587.73
Rocky Mountain	56.00	50.00
17—South Carolina	655.00	712.70
Texas	120.00	108.62
Virginia	646.00	120.45
15—West Virginia	92.00	102.82
8—Wisconsin	110.00	113.14
Manitoba		5.00
		\$12,250.45

SUSTAINING MEMBERSHIP REPORT

January 1, 1945 to May 31, 1945

League	Quota	Total Paid	Loyalty	Cont.	Gift Honor Mem'l
Northern California	\$25.00	\$ 5.00	\$ 5.00		
3—Southern California ..	50.00	61.00	10.00	\$51.00	\$ 5.00
Canada	240.00	77.00	50.00	27.00	
Columbia District	20.00				
Connecticut	35.00	6.00		1.00	5.00
Florida	30.00	6.00		1.00	5.00
Georgia-Alabama	85.00	31.00		6.00	25.00
Illinois	180.00	6.00		6.00	
Indiana	100.00	12.00	5.00	2.00	5.00
Iowa	85.00				
Kansas	125.00				
Kentucky-Tennessee ...	50.00	15.00	10.00		5.00
Maryland	275.00	50.50	20.00	25.50	5.00
Michigan	80.00	26.00	17.00	4.00	5.00
Midwest	130.00	64.00	43.00	11.00	10.00
Minnesota	80.00	21.00	11.00		10.00
Mississippi	15.00				
Montana	15.00				
Nebraska	85.00	20.00	10.00		10.00
New Jersey	130.00	77.00	20.00	32.00	25.00
New York	420.00	114.00	40.00	44.00	30.00
2—North Carolina	520.00	682.00	231.00	356.00	95.00
Ohio	300.00	48.00	30.00	8.00	10.00
Pacific Northwest	25.00				
Pennsylvania:					
Central Penna.	470.00	114.00	35.00	64.00	15.00
Ministerium	800.00	291.60	60.50	111.50	119.60
Pittsburgh	320.00	56.25	20.00	11.25	25.00
1—Rocky Mountain ...	20.00	50.00			50.00
South Carolina	325.00	134.19	38.00	86.19	10.00
Texas	45.00	10.00	5.00	5.00	
4—Virginia	240.00	243.00	150.00	68.00	25.00
West Virginia	45.00	5.00			5.00
Wisconsin	25.00	14.00		14.00	
Manitoba		7.00	5.00	2.00	
Special		10.00	10.00		
		\$2,261.54	\$820.50	\$936.44	\$504.60



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SUSTAINING MEMBERSHIP REPORT, MAY, 1945

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FLORIDA - - - - - Total 2

GEORGIA-ALABAMA - - - - - Total 10

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Luther League, Savannah

ILLINOIS - - - - - Total 6

INDIANA - - - - - Total 4

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KANSAS

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St. Peter Luther League, Pilger

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Leanora Scheu

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Junior Sloop

Junior Miller

Frank Bassinger

Albert Sloop

James Wilhelm

Herman Bassinger

Bobby Menius

Robert Bassinger

Luella Winecoff

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Margaret Vedder

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Baxter Weant

Robert Sloop

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Hubert Sloop

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Odell Moose

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George Pyle

Glenn Miller

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Anna Forsstedit

Ruth Gassert

Dan Davies

John Yenser

Ann Davis

Rev. George B. Ammon

Gloria Day

Arline Josuweit

John Hilliar

Katherine Howell

UNCLE MISSIONARY WRITES AGAIN

(Continued from Page 9)

remarkable events of my life. At the request of Silas, a native teacher and evangelist, we went to one of his villages. I waited in a large, rudely constructed building. The floor was the ground; the roof was thatched; there was no furniture. It was raining that day. It had been raining for a week—heavy, pelting, tropical rain. Across the muddy fields the people came. They did not wear much clothing. Bare-headed and bare-footed they splashed through the mud and rain. They came smiling, led by their faithful friend, Silas, village teacher and evangelist. Heartily they sang their Christian hymns. Devoutly they followed every word of prayer. With deep respect they regarded the Word of God, and with intent eagerness they listened to the message of the preacher who opened to them the unsearchable riches of Christ our Saviour."

Many of our fighting men are learning to have an attitude of interest and enthusiasm for the foreign mission activity of the Church, because they have seen the blessing of God prospering this great work of sharing the Gospel with the backward people of the earth.

Sincerely yours,

UNCLE MISSIONARY

Pittsburgh - - - - - Total 19

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First Senior Luther League, Ridgway
Lieut. William J. Spangler,
Memorialized by
Executive Committee of Central
Conference, Pittsburgh Synod
Pittsburgh Synod
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SOUTH CAROLINA - - - - - Total 89

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Richard Sutcliff
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Martha Sink
Billy Ray Williamson
Donald Williamson
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Mrs. Lester Wertz, By Women's Memorial
Luther League, Pulaski
Trinity Luther League, Harrisonburg
Holy Trinity Luther League, Lynchburg
Grace Luther League, Rural Retreat
Rosenbaum Chapel Luther League
St. Paul's Luther League, Shenandoah
Bethany Luther League, Wytheville
WEST VIRGINIA - - - - - Total 1
WISCONSIN - - - - - Total 11
MANITOBA - - - - - Total 3

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